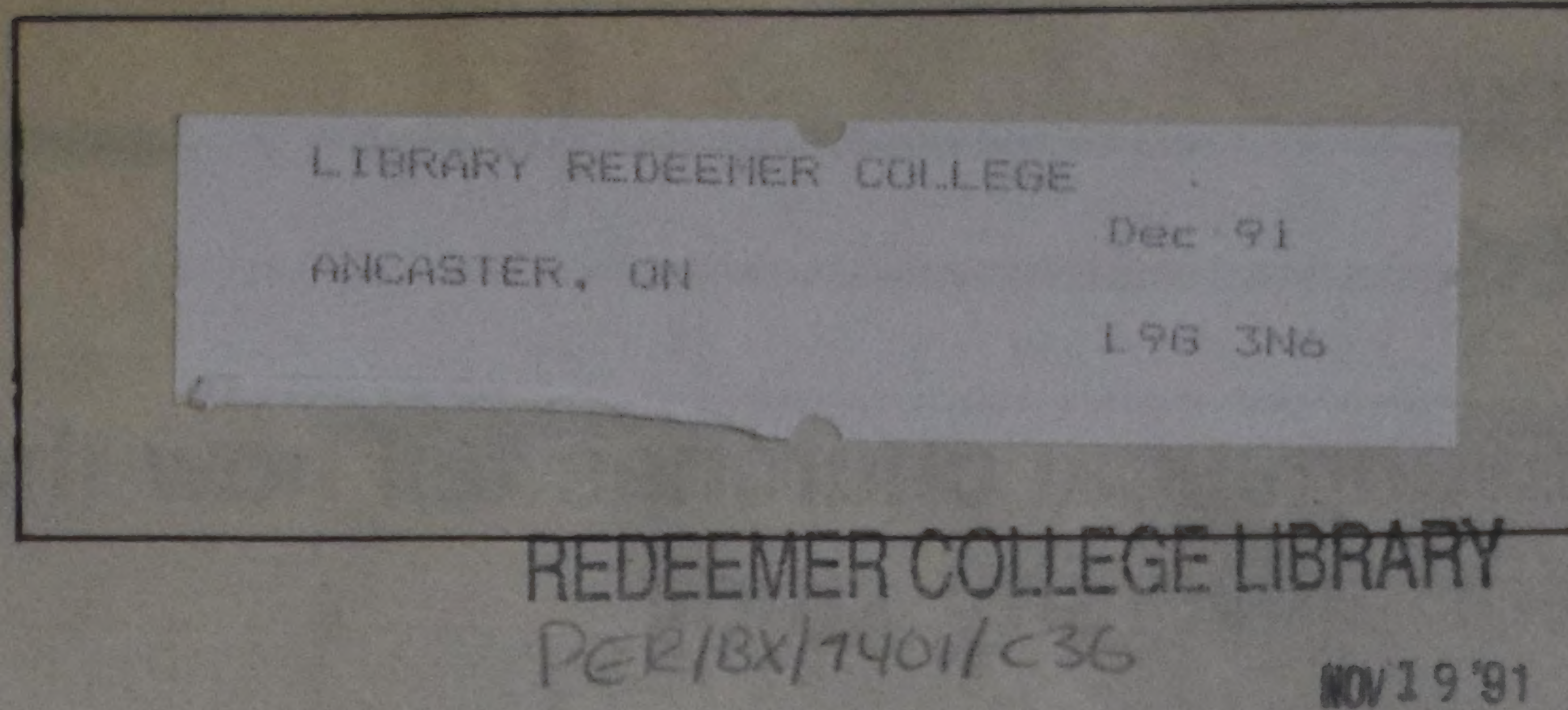


# Calvinist Contact

A Reformed Weekly

NOVEMBER 15, 1991/47th year of publication/No. 2282



## Canadian greenhouse conference resounds with Dutch accents

Bill Fledderus

GUELPH, Ont. — Over 2,000 participants came to a recent two-day greenhouse conference and trade show at the University of Guelph, according to Dr. Theo Blom, just back from acting as chairperson for one of the afternoon sessionals.

"It was a success," says Blom. "The 2,000 participants represent a large percentage of the commercial growers in Ontario."

Blom then made the interesting observation that 75 per cent of commercial growers in the greenhouse flower industry are Dutch immigrants or of Dutch stock.

"Of course, there are also Germans, Danes and lots of [English] Canadians," adds Blom. "The most logical explanation for the immigrant majority is that there are a lot of families in Europe running similar operations. The business can only go to one child. So if the family has several children, some of them strike out on their own here in Canada."

### A wide variety of topics

Blom himself is a research scientist who has worked at the Horticultural Research Institute of Ontario in Vineland for the past 12 years. He specializes in greenhouse floriculture production — primarily cut and potted flowers. Greenhouse floriculture is a sector which does about \$250 million worth of business per year in Ontario and makes up about 25 per cent of all horticultural production.

The Guelph conference was the 13th annual Canadian Greenhouse Conference and was held on October 17 and 18. It is an industry-organized conference which pays for itself by holding a simultaneous trade show. There were over 150 exhibitors at the trade show.

The conference featured speakers from across Canada, the United States, Denmark and the United Kingdom. They presented topics ranging from "Current and Future Pot Plants in Denmark," "New Concepts in Nitrogen Nutrition," "Biological Control of Plant Diseases" to "The Effect of Environment on Tomato Nutrition."

General and specialized workshops were aimed at people in the greenhouse flower- and vegetable-growing industries, and were presented in practical and not overly theoretical ways. The show was meant for the average grower and registration fees were kept down to \$20. A special seminar was held for greenhouse managers.

Briefly surveying the state of the horticultural industry, Blom pointed out that cut flowers are a stable market segment, while other segments such as bedding plants (annuals and perennials), potted plants and field flowers to be sold as cut flowers (gladiolas and baby's breath) are still expanding.

### Thinkbit:

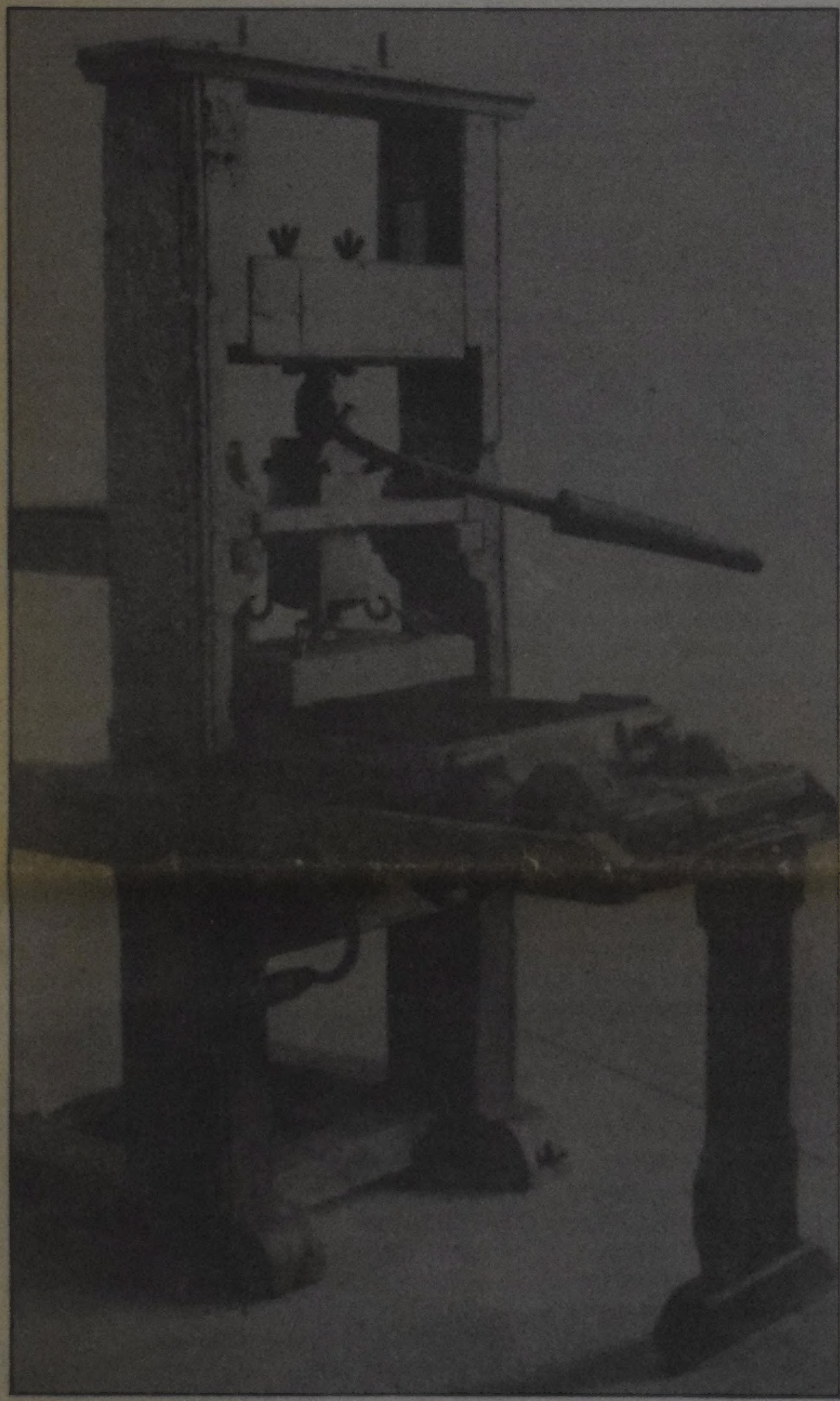
"Much of modern entertainment involves vulgarians addressing barbarians."

Comedian Steve Allen.

### In this issue:

Linda Siebenga lets her poetry tell the story of her visit to Mexico, a land of great contrasts. . . . pp. 10-11

It's easy to ignore the poverty and suffering of those in the Third World. MCC and World Vision urge us not to. . . . p. 12  
How do you handle rejection? . . . p. 14



The publications Benjamin Franklin produced on his press were not subject to GST.

Photo: C.C. Files

## Canadian book publishers in trouble, Commons committee told

Marian Van Til

OTTAWA — The Association of Canadian Publishers (ACP) had a gloomy message for Parliament last week: the country's publishers are in big trouble. But the government — which they feel created much of the problem — can do something about it.

ACP, which represents 140 Canadian-owned publishers, spelled out for the standing Commons committee on communications and culture just how bleak they read the story to be:

- The federal tax on reading materials instituted at the beginning of this year triggered sales slumps of up to 30 per cent during the first three months of the year.

- Four major Canadian publishing houses have gone bankrupt this year.

- Foreign-owned publishers dominate the market.

The publishers association says that the recession and freezes on

government spending with no adjustments for inflation during the last five years are contributing to "an emergency" in the industry. "The Canadian-owned sector has experienced no increase in profitability and therefore no increase in equity in the two decades since 1970," ACP told the Commons committee.

### 'No GST'

An especially sore point is that the government has applied the goods and services tax (GST) to all reading materials. The association is adamant about wanting it removed.

"The exemption of books from the former federal manufacturing sales tax has been replaced by the first-ever consumer sales tax on books, representing a major withdrawal — well over \$100 million — of federal support from our industry," said ACP director Roy MacSkimming. He went on to tell the MPs that all direct funding to book

publishers from the government amounts to only "about 70 cents a Canadian or the price of a cup of watery coffee" — for a total of only \$18 million a year.

ACP is pushing for that amount to be substantially increased so that the entire publishing industry will "stabilize." But the Canadian publishers represented by ACP are also worried about all those foreign-owners in their industry. Though ACP does not favour the "forced Canadianization" of foreign-owned publishers like Random House, for example, it does take the position that "federal policy must ensure that ownership and control of any Canadian-owned enterprise now involved in the publication and distribution of books in Canada should remain in Canadian hands."

There must be measures "to assist Canadian citizens to acquire those Canadian-owned firms currently operating in Canada," i.e., to ensure

that they remain Canadian rather than allowing foreign buy-outs, says ACP.

Even before the GST took effect, Canadian book publishers seemed to be fighting a losing battle. Industry observers note that the Canadian market is small and can offer only limited titles compared to some other markets.

The majority of books used by universities, for example, as texts, but particularly for their libraries, come from foreign publishers simply because most wholly Canadian publishers don't have the resources to provide such materials from scratch themselves.

That leads to the cost factor. The small market, high wages and production costs, and the generally less-than-healthy state of the economy lead to expensive books. And when those who buy books have limited budgets, which they often do, they are going to go to where they are the least expensive — usually the American market.



## Education

# Evangelical churches tell how they help prepare students for university study

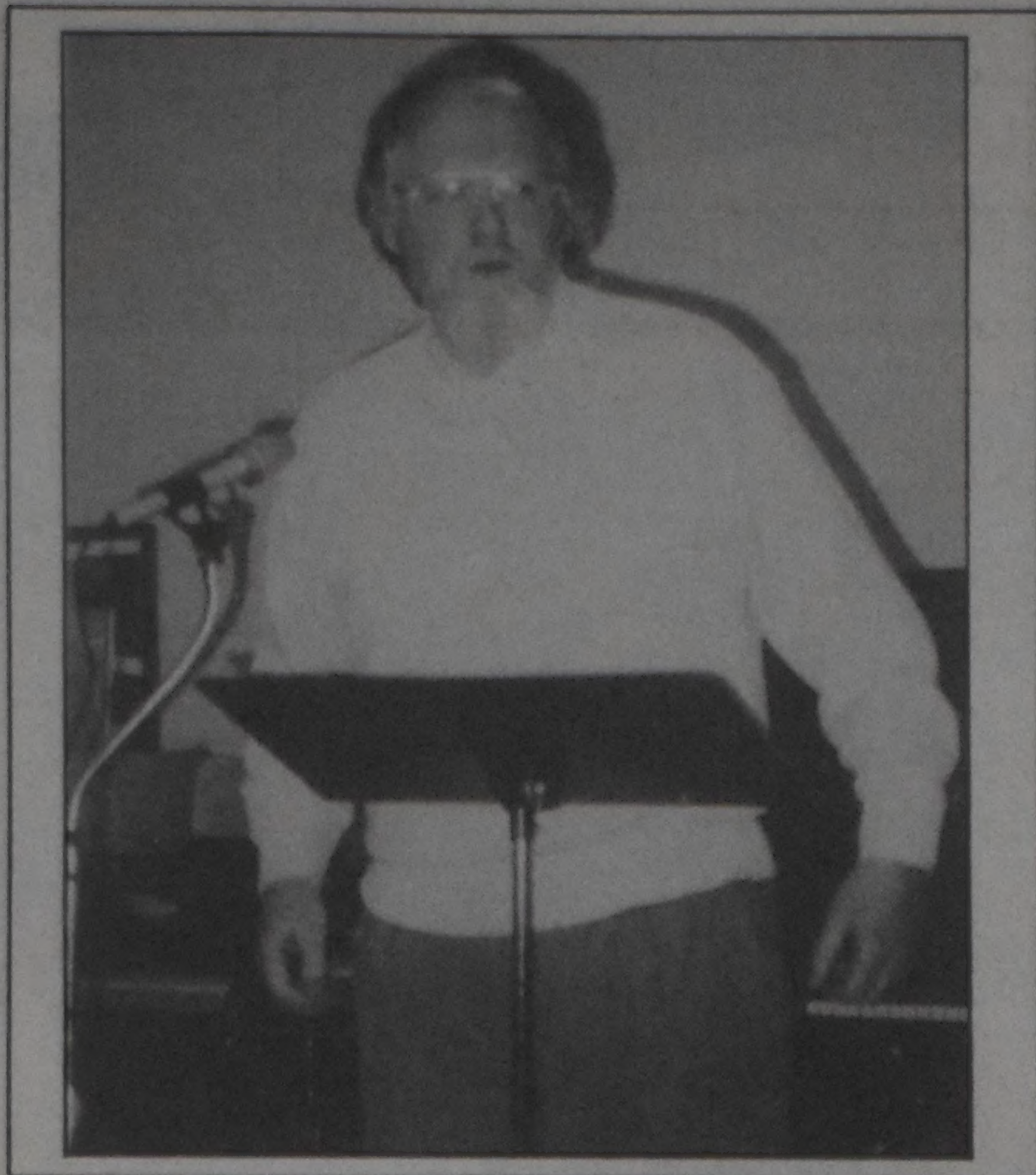


Photo: Robert VanderVennen

John Franklin describes how Ontario Bible College prepares students for secular worldviews.

### Robert VanderVennen

WILLOWDALE, Ont. — "It's better to build children than to repair adults" quoted Norman Macleod as he introduced a day-long symposium here on how churches prepare their young people for study at secular colleges and universities.

Three pastors told how their churches build up their young people for the world of non-Christian learning. Rev. Don Jost of Peoples Church emphasized the importance of a happy family where children learn about God. The church must provide a high-quality youth program, he said, where young people can grow together and encourage each other. He recommended that most Christians attend a Bible college for a year before attending university.

We need to stay with young people in secular, relativistic places like university, according to Rev. Arthur Lee of Agincourt Baptist Church. He invites university-bound students to his home and each year meets with university students to keep in touch. In most churches laypeople with university education can have a marked influence on advanced students.

Pastor Mark Jaynes of Wishing Well Acres Baptist Church in Agincourt was somewhat apologetic about his church's program, but it turned out to be the most substantial that was presented. His church school program speaks to intellectual, spiritual and social aspects of young people to create a sense of belonging. The church offers a discussion group dealing with "The Christian Mind" which uses materials like James Sire's books on worldviews. Another group equips for service through application of Scripture to specific situations. Jaynes writes a regular newsletter sent to students which includes news about students from the church.

Prof. John Franklin of Ontario Bible College (OBC) was also present. Franklin says that OBC helps future church workers build a Christian worldview that will help church members in the post-Christian world. The aim of the program dealing with modern culture is that students develop a grounded relation with Jesus Christ. For this they need a grounding in the Bible, in the church and also good role models, he said.

The assumptions used in

OBC's program in the arts department, says Franklin, are that we need to know today's culture and confront it with an enlightened understanding of Scripture. We need to be "pro-active" and to present a biblical alternative to a culture which too readily produces either cynics or fanatics. "Faith must be more than privately engaging and socially irrelevant," said Franklin.

Bob VanderVennen of the

Institute for Christian Studies contrasted the secular university's academic worldview with a biblical worldview, keying in on a contrast between the fragmentation of the scientific method and the biblical picture of the unity of all things in Christ.

In the concluding panel discussion, chair Dr. Daniel Osmond of the University of Toronto called attention to the

university professors from many fields in attendance, as well as students and members of churches. From his own first-hand experience Osmond emphasized the importance of church and home providing leadership to young people that will root their faith and enable them to confront secular culture.

The meeting was sponsored by the Canadian Scientific and Christian Affiliation.

## Across the Globe

David T. Koyzis

# Walking two diverging paths

One of the peculiarities of politics nowadays is that history seems to be moving along different paths in different places. Take South Africa and what used to be known as the Soviet Union — which has provisionally been given a similarly non-descriptive name: the Union of Sovereign States! On the one hand, both are opening up and are in the process of democratizing their political systems. Political prisoners are being released and citizens are enjoying greater freedoms than ever before. But this very act of opening up is leading these two areas of the world in different directions.

South Africa is in the process of putting an end to the destructive effects of apartheid, an ideologically-based policy which attempted at great human cost to divide the population along ethnic lines and to partition the country's territory among the various racial and ethnic groups. Apartheid led to the granting of "independence" to several black homelands, such as Transkei, Ciskei, Venda and Bophuthatswana, each of which had a distinct ethnic basis.

### From forced separation to unity

A new, nonracial constitutional order will naturally take some time to hammer out, as indicated by the frosty reception given to President F.W. de Klerk's recent proposals by the African National Congress. Nevertheless, the overall direction is clear. As if to underscore this fact, most of the homelands are moving to reincorporate themselves into South Africa proper. Apartheid is dead and the *Zeitgeist* seems to be moving the country towards unity and away from particularism.

The *Zeitgeist* is taking a rather different form in the northern reaches of the Eurasian continent. There the forces of history seem to be marching towards what can only be called a form of voluntary apartheid. Last month this column was devoted to Armenia, which recently declared its independence. But even within the ex-Soviet republics, ethnic particularism is making its mark. For example, recent broadcasts of Radio Deutsche Welle

have been calling the world's attention to the plight of the former Volga Germans, who have been petitioning the Russian government for the re-creation of their ethnic homeland, from which they were exiled in 1941 to Central Asia and Siberia.

According to the 1979 census there were nearly two million ethnic Germans in the Soviet Union. Many of these have since left and settled in Germany itself, where they are accorded automatic citizenship by terms of the Federal Republic's Basic Law. But Germany is finding it difficult enough to bear the weight of its poorer eastern half. Its government would prefer that ethnic Germans outside the country stay put. To that end, Bonn is supporting moves by Soviet Germans to re-establish their autonomous republic, which Russian President Boris Yeltsin has promised to grant.

### From forced unity to division

If we add to this group the grievances of such peoples as the Crimean Tatars, the Meskhetian Turks, the North and South Ossetians and a host of others, we can foresee the emerge of an unstable conglomeration of tiny ethnically-based principalities on the ruins of what was once a highly centralized state.

These tandem, though contradictory, developments in South Africa and the Soviet Union are not difficult to grasp if we recall that the distortions of one ideology often call into being an opposite distortion. In South Africa an ideology that cruelly divided people into arbitrary racial and ethnic classifications has generated a contrary ideology that may be overemphasizing uniformity at the expense of legitimate societal plurality. And in the ex-Soviet Union a rigid totalitarian system that presupposed the final abolition of human conflict has in reaction produced a plethora of conflicting tribal nationalisms. Obviously, the end of the apartheid and communist ideologies does not signify the end of ideology as such.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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The Unity panel came limping back to Ottawa, licking its wounds. Public attendance at one of its Manitoba meetings went all the way down to zip, zero, zilch. The committee's method of organizing was patterned after business methods used in Russia where they haven't figured out yet how to get store shelves stocked. Its morale resembles the mood of a drunk with a hangover and members' relationships can only be compared to those of bull elephants competing for attention from a herd of females. Only in Canada!

★ ★ ★

*The Globe and Mail* has a fondness for conducting polls. It found among others that Canadians find the state of the economy more important than the state of the constitution. Perhaps the low attendance at Manitoba unity hearings was an indication of that. According to the poll we also support user fees to fight rising health care costs, and 63 per cent of our fellow Canadians said that they liked a multi-racial Canada.

★ ★ ★

Monsieur was off to Rome doing important NATO things. The NATO alliance is a bit like a boxer whose opponent did not show up — all dressed up for the bout, and nobody to fight. The prime minister, who has become an internationally recognized champion of human rights, was urged by corduroy-Ed (remember him?) to state at the upcoming meeting of French-speaking nations that Canada will review human rights records of foreign governments, and that aid programs will not be offered to régimes which violate such rights. Canada has severely cut down on economic aid to Haiti. Foreign Affairs Minister Barbara McDougall announced that only humanitarian relief will be the exception to the sanctions. A Canadian Forces operation has flown about 10,000 tonnes of food into Ethiopia since August.

A reader in Alliston asked me to say something nice about Monsieur. I did it: "an internationally recognized champion of human rights." Wow.

★ ★ ★

Another member of the royal family was in Canada. This time it was the Duchess of York who had come to admire cows at the Royal Agricultural Winter Fair in Toronto. The fair people put a squad of pooper-scoopers on overtime duty to prevent the Dutchess from stepping in what cows often leave behind.

★ ★ ★

There is trouble brewing among them there Quebec Liberals. The Quebec Constitutional Affairs Minister Gil Remillard announced with great fanfare that the federal government could take its constitutional proposal and shove it all the way up the Beaufort Sea. "Not so," Premier Bourassa said the next day, "we are willing to negotiate."

Quebec's Great Whale Hydro project is not getting good press among its intended customers. The New York press has compared the environmental impact of the project to that of the destruction of the Amazon rain forest.

★ ★ ★

The rest of Canada's Liberals are not altogether singing from the same hymnbook either. Liberal senators want the numero-uno Liberal, Jean Chrétien, to state unequivocally that his government would scrap the GST. Chrétien, still counting votes and incoming revenue has not yet solved that equation and remains therefore silent on the subject to the dismay of many party faithful.

★ ★ ★

Chrétien is not the only one looking over his shoulder to see who's coming on from the back. Monsieur, too, must not have taken great pleasure in the outcome of a poll which showed that the Tories would greatly increase their voter approval with Joe Clark as leader.

★ ★ ★

Customers in a supermarket noticed a man pushing a shopping cart that contained a screaming baby. The man kept repeating softly: "Don't get excited, Albert. Don't scream, Albert. Don't yell, Albert. Keep calm,

Albert." Finally a woman shopper remarked: "You certainly are patient with your son Albert." Replied the man: "Lady, I am Albert."

★ ★ ★

The C.D. Howe Institute signalled slow population growth in Canada, the United States and Britain. The baby boomers are not doing their patriotic duty. The report proposed among others to postpone retirement to past age 65.

★ ★ ★

And here is a despicable sign of the times: somebody's pocket phone rang in the sanctuary during a worship service.

★ ★ ★

Toronto Star's George Gamester continues to discover wonderful jewels among the classifieds: "Dinner Special: Turkey \$5.95; Chicken or beef \$4.95; Children \$3.95."

★ ★ ★

Imalda Marcos, the shoe-lady, has returned to the Philippines, where she will face charges of getting her fingers in the country's till. A few days after her return the Philippines were back in the papers' headlines with reports of devastating floods. Thousands of people were killed in that disaster.

★ ★ ★

Elections in the U.S. sent strange signals to Mr. Bush' antenna. Apparently there is some discontent with the President's frequent flyer tours. The election of a Democrat in the state of Pennsylvania, site of the only U.S. Senate race, caused the Democratic party to be reborn with hope. Even New York's governor Cuomo began to speculate about throwing his bonnet into the ring.

★ ★ ★

The hoax of the week was pulled off by a magazine which reported that the Russians, stressed out by economic woes, had offered the body of Lenin for sale. Before the bids began to come in the magazine fessed up.

★ ★ ★

The great grandmother of all traffic jams happened on the autobahn between Berlin and

## Pressreview

Carl D. Tuyl



Nuremberg where stranded motorists spent Sunday night sleeping in their cars. Traffic came to a halt in the evening and didn't clear until the next morning. It was bumper-to-bumper for 90 kilometres!

German parents are beginning to give their children English names. "Kevin" is currently the third most popular name in Hamburg and the fourth in East Berlin. Heinrich calls up too many memories I guess, and Adolph won't do either.

★ ★ ★

Ceasefires in Yugoslavia have the same life expectancy as ice cubes on a hot stove. They don't last. Federal forces are bombarding the ancient city of Dubrovnik with artillery fire. The European Community is wagging its finger and threatening economic sanctions. They might as well shake their fist at the panda bear in the London Zoo.

★ ★ ★

The Ukraine has now decided to join the economic federation of the eight Soviet republics. Quite a political victory for Gorbachev. The next step is to get Ukraine's agricultural produce into Moscow's stores. That task has so far baffled all the former comrades. Potatoes freeze on the way, and trucks break down. When the trucks finally arrive they are empty because every Tom, Dick and Katrina on the way has had a share of the load. Events in the Soviet Union are not undivided blessings to all: as many as 50,000 officials who once ran the government will be laid off in a huge overhaul of the bureaucracy.

★ ★ ★

The Rev. Mr. Earl Oldham became the world's oldest heart transplant recipient. He received the heart of a 23-year old during a four-hour operation. The reverend said he was doing fine and hopes to start preaching again soon.

★ ★ ★

There was a nutty celebration in Teheran where fifteen thousand excitedly shouting Iranians turned out to mark the 12th anniversary of the seizure of the U.S. embassy. Shopkeepers closed their businesses, and school students were given the day off. Anything for a holiday, eh?

★ ★ ★

Vietnam and China have decided to let bygones be bygones as relations between the two countries are being restored to normalcy. Things are not yet normal in South Africa where violence still roams the townships. Black workers did, however, unite in a two-day national strike against the white minority government. South Africa will participate in the 1992 Olympic Games with a racially mixed team.

★ ★ ★

Yes, yes I know you want more of George Gamester's classifieds. Here they are: "For Rent: six-room hated apartment." "Get rid of aunts. Zap does the job in 24 hours." And the last one: "Used cars, why go elsewhere and be cheated? Come here first."

It's snowing; time to get the long johns out of the moth balls. Pea soup with smoked sausage time. Time for reading by the open fire. Time to get your church contributions in line. Time to do what you were going to do last summer.

*Carl D. Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.*

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Editorial

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It's not easy to see "Ottawa" upheld in Romans 13

It pleases God that people should be ruled by governing authorities, we read in Romans 13, but we read in the newspaper that very few people are pleased by how the governing authorities rule them. Mikhail Gorbachev and Brian Mulroney may have a certain popularity abroad but they find it very difficult to light a fire in the hearts of their own people. Even George Bush is beginning to move into the greater-popularity-abroad-than-at-home category. Do most people resent being ruled?

Probably not. But they resent being ruled by people who make mistakes or by people who are not able to solve their problems. In other words, they don't want to be governed by people who are too much like themselves. They want to be governed by saviours or by people who look like gods.

Pierre Trudeau's popularity lasted as long as it did because he was good-looking, clever, sexy and he performed well on camera. Besides, he has that devil-may-care attitude that one associates with gods. Gods are immovable and self-sufficient. Eventually, of course, people will reject their own idols. They end up hating the gods they wanted so badly. Mulroney is almost universally disdained because he seems to care too much about public opinion and is trying too hard to be a god. That's very ungodlike of him. And on top of that, he has the misfortune of presiding over a declining economy. That the economy is declining is not altogether his fault, of course, because the decline is worldwide.

Hard to submit

Romans 13 was written at a time when people had very little choice in the matter of being ruled, other than to respect or not to respect. Today we have plenty of choice. We live in a democracy and that means we can vote governments out after four or five years.

It's difficult to capture the spirit of submission and respect when the polls are already telling us half way through a term that the goose of the authority (which, according to Romans 13, God has established) is cooked. How can we feel the divine weight of a government's ruling when it has been thoroughly analysed and ridiculed in the House of Commons and finally presented in the news media as a "Conservative" or "Mulroney" decision rather than as "government" legislation?

"If you owe taxes, pay taxes; if revenue, then revenue," says Romans 13: 7. Sounds rather straightforward, doesn't it? Why you'd think that Christians wouldn't be caught dead complaining about the PST and the GST. Oh yeah? Participatory democracy, they call it. And that means that we participate in questioning the validity of all these taxes or the way they are spent.

"if [you owe] respect, then [pay] respect; if honour, then honour," Romans continues. How can anyone honour a politician who represents an ideology one despises? Or, how can anyone respect one who reamed off more promises than he could keep even if he had an oil well in his backyard?

We used to talk a lot about the person and the office. You respect the office or you respect the person because of the office, we learned. And

that, no doubt, is what Romans 13 is about. But that's not easy to apply when today's new stories tell us that MPs on the unity committee are returning to Ottawa because there is "unity chaos as panel cancels tour" and that Prime Minister Brian Mulroney "has been attacked for dishing out patronage, naming cronies, rich business people and supporters of the Progressive Conservative party to coveted government positions."

The ultimate conclusion one must make, of course, is that it is difficult to respect people who are disrespectful of their God-given task. And that seems to apply to all too many politicians.

Be part of the solution

So what does Romans 13 have to tell us today? How can we apply it? Here are a few suggestions, some of them gleaned from the Christian Reformed Church's testimony "Our World Belongs to God" and from a paper by an interfaith working group on Canada's future:

1. Pray for the government, whether you voted for it or not, whether it is doing a good job or not. Governing well is a difficult job under the best of circumstances.

2. Help governments know God's will for public life by actively involving yourself — write your members of parliament, write letters to the editor or get involved in politics yourself.

3. Allow the government to make some mistakes without immediately declaring a crisis.

4. Look at the bright side of living in our country under the present form of government. Believe me, it could be a lot worse.

5. Stop complaining about the GST and Free Trade. They are by now inevitable realities and not necessarily the cause of our economic woes.

6. Focus on important issues, such as safeguarding the environment, creating economic fairness and mercy, seeking justice and dignity for all people, protecting the freedoms and rights of individuals, groups and institutions and fighting materialism and immorality.

7. Don't expect the government to solve problems that are the primary responsibility of other sectors in society, e.g. problems having to do with employment, education and health care, even though the government has regulatory responsibilities.

8. Encourage a positive spirit that wants to respect and honour the government, without letting go of the responsibility to participate in healthy debates and vigorous opposition to bad policies.

It is necessary to submit to the authorities because of punishment and because of conscience, says Romans 13. Suppose all Canadians were to apply the eight suggestions made in this editorial as their way of submitting to governing authorities. Wouldn't that spare them a lot of punishment in the form of societal breakdown and wouldn't that unburden their conscience and lift the morale of the nation?

Under the umbrella of responsible submission, even the business of trying to find the right formula for a new constitution might become a simpler task.



# Letters

## 'Mr. Vanderkloet, you ought to be ashamed'

I am deeply grateful for the excellent work you and your staff produce on a weekly basis. The articles in *Calvinist Contact* are usually very stimulating and informative. The article by Ed Vanderkloet in the Oct. 4, 1991, edition entitled "Employment Equity (2)" was especially interesting for me and the organization I represent. But I'm afraid that Mr. Vanderkloet in the area of employment equity is not very competent. His article is filled with assumptions and stereotypes that continue to be barriers to bringing true racial reconciliation and employment equities.

Let me explain. Mr. Vanderkloet asked, "How can a company with, say, 20 competent employees make sure that three years from now 10 of them are women, three belong to a visible majority, two are disabled and one is a Native?"

The answer is very simple. The company should make a commitment to

it and develop a plan that will make it happen. As a former businessperson, I can tell you that a strong commitment and creative planning can overcome barriers.

Then Mr. Vanderkloet makes the following statement: "Perhaps I should have highlighted the word competent." It is truly interesting that in any discussions regarding hiring of minority peoples, the question of competence is always raised. Does this mean that Mr. Vanderkloet has never known of a situation in which a business has had to fire white employees for being incompetent? Is he saying that all white employees are competent and the competency level of non-white folks is always suspect? Is he implying that God is incompetent because he is unable to create competent minorities?

Mr. Vanderkloet also questioned the validity of an affirmative action policy. Doesn't Mr. Vanderkloet realize that there has always been an affirmative

action policy in place before the words "affirmative action" became a part of Canadian and American law? For years, the criteria for being offered a job with power, influence and benefits has been that the person be white and male. Where was Mr. Vanderkloet on this issue and why isn't he asking the question of competency in such a system?

The affirmative action program is not created to promote incompetency. It is created to give certain groups of people an opportunity to use their God-given talents. It can be documented throughout history that when given the opportunity, those who represent the "minority" community out-perform those who are in power. Mr. Vanderkloet should do some research in this area.

Mr. Vanderkloet's support of a limited affirmative action plan reminds me of a story about a soccer team which played with 22 players against a team of

11 players and whose coach, after leading 50-2 with one minute to play, called time out and told 11 of his players to leave the field in order that the game could be played on an equal level.

It is truly unfortunate that Mr. Vanderkloet wrote this article because it minimizes the value of people, non-white people, in God's image. As a person representing a minority community, I am disappointed by his lack of competency on this issue and I am deeply offended by his reference:

"...disabled people — precisely because they are disabled — will frequently be less competent."

Mr. Vanderkloet you ought to be ashamed!

Bing Goei

Executive Director SCORR [Christian Reformed] Synodical Committee on Race Relations  
Grand Rapids, Mich.

## Being honest about differences can help handle them

I fully agree with the October 18 editorial stating that all Christians are hyphenated Christians. Everyone is either a Calvinist, charismatic conservative, mainline, or some other kind of Christian. No one is just a Christian.

When Christians get together they are often very much aware of whether the other person is of the same Christian

group or sub-culture. Though such labeling can be judgmental it can also be helpful. Being aware that there are different types of Christians can be crucial to setting the tone for profitable discussions.

In my experience, many religious discussions would have been far less tense if I or someone else had said I have a conservative (mainline, charismatic,

whatever) perspective, and I think that's why you feel uneasy with a lot of my beliefs and attitudes. This is much better than a conversation that pretends to be open and honest but is more likely manipulative, as one person tries to convert the other to his or her "truly biblical" perspective.

To deny that we are hyphenated Christians is dishonest and harmful to

Christian dialogue. To admit that we are will help us have more healthy relationships.

Dean McRae  
Whitby, Ont.

## Classes and synods do more than advise

To brother Al Bezuyen: I read your challenge to the editor to bring peace to the Christian Reformed Church. He gave you an answer and I don't need to add anything to it. (C.C. Oct. 25).

There is, however, one point in your letter to which I have the greatest objection. It is your idea about classes and synods as being only advisory bodies.

I have been a member of the Gereformeerde Kerken and the Christian Reformed Church all my life. I have studied theology under Professor Schilder and Dr. K. Van Dijk, among others. I have been delegated to numerous classis and synodical meetings. I have been through three splits in the Reformed churches.

But regarding your idea of classical and synodical gatherings as being only advisory bodies: I have seen but one example, found in the Nederlandse

Gereformeerde Kerk (Netherlands Reformed Church). (An offshoot of this we find in Canada, called the Canadian Reformed Churches.)

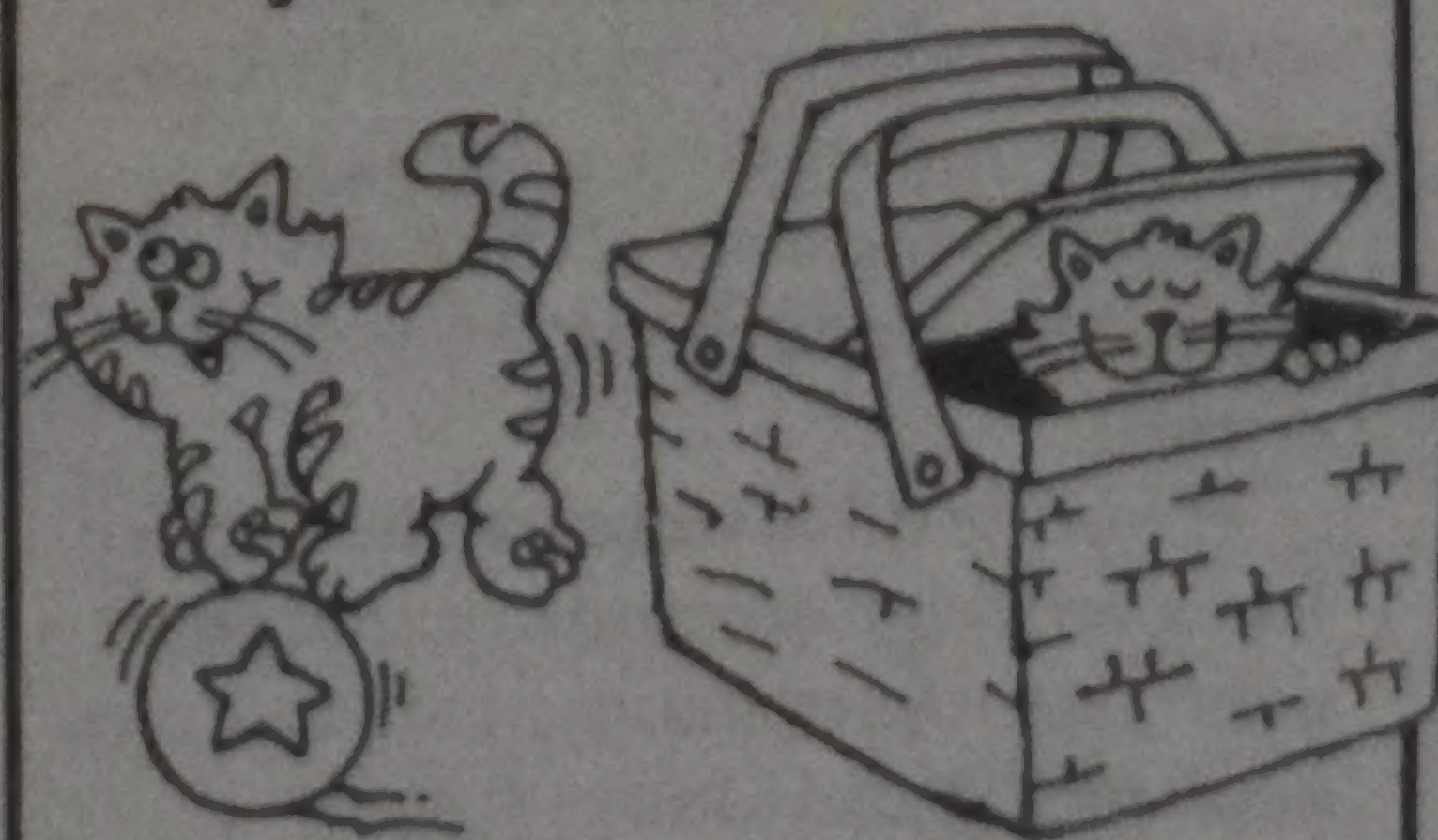
Those Netherlands Reformed Churches, after their struggle with the Dutch "liberated" churches have done away with classes and synods and conduct only regional meetings. They are purely advisory. But they have fallen into the trap that our forebears tried to avoid, that after some time everybody is going to do his own thing!

That is what will happen in the church when you try to lead the people with this un-Reformed idea about Reformed church polity. No, turn away from your un-Reformed ways. I pray that you will see the error of your way.

Jac. Geuzebroek  
CRC pastor emeritus  
Whitby, Ont.

More letters on pages 6 & 7....

### Did you know...?



....That a cat seems to glide when it walks because, unlike many animals, it moves the front and rear legs on one side of its body at the same time, and then the legs on the other side. A healthy cat can run up to 48 kilometres per hour, graceful all the while. In addition, its unique hip joints enable it to leap easily. Just a few of the amazing gifts God gave the cat.

## News digest

Bill Fiedderus

### Awards to Christian writers

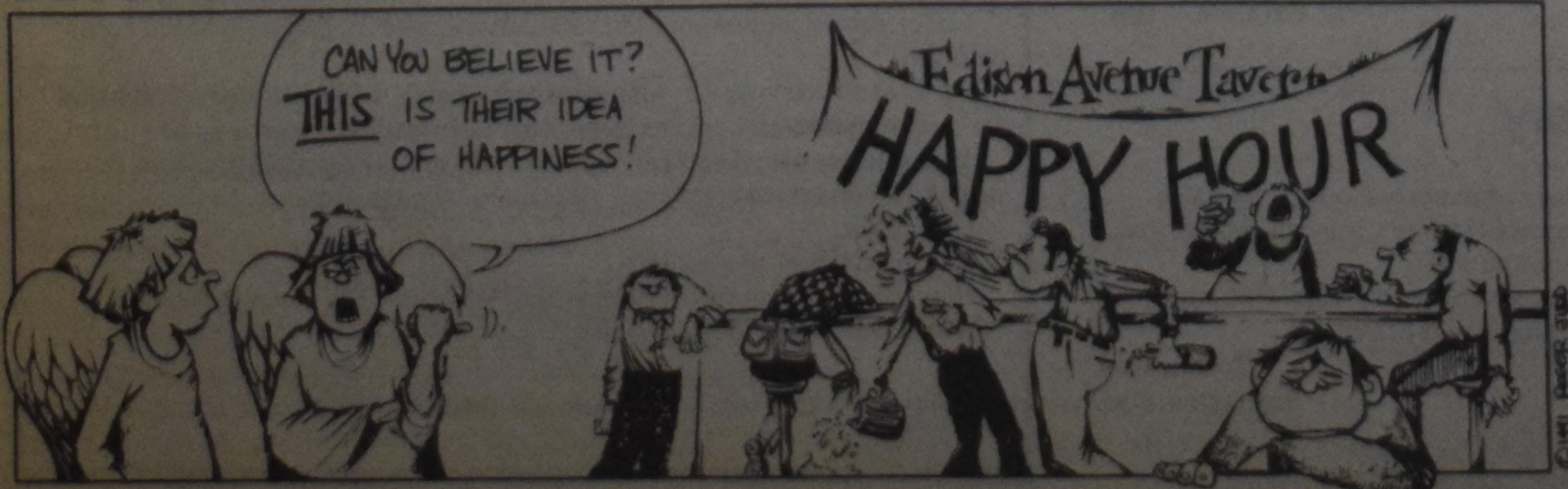
WILLOWDALE, Ont. — *Faith Today*, an interdenominational bimonthly magazine, recently announced a new series of cash awards in conjunction with its upcoming annual Christian writers' conference, "God Uses Ink," June 11 to 13, 1992. The prizes, created to further encourage Christian writing, are offered in five categories: novel, short story, non-fiction book, non-fiction article and newsletters. The entry deadline is January 10, 1992. For contest guidelines and entry forms, send SASE to "God Uses Ink" Awards, *Faith Today*, Box 8800, Station B, Willowdale, ON M2K 2R6.

### Family support to come out of paycheck

TORONTO — Ontario plans to implement a new Family Support Plan (FSP) on March 1, 1992, in which employers will be required to deduct family support payments from the income of affected employees. Ninety-seven per cent of all payors are males. Under the existing system, 75 per cent of payors are in default to some extent.

Ontario is the first province in Canada to enact such legislation, while in the United States Wisconsin already introduced such a plan in 1983. The U.S. Congress recently enacted a Family Support Act requiring every state to have an automatic support deduction system in place by 1994.

## BEYOND BELIEF





# Letters

## Movies are 'worldly entertainment'

Re: *The Fisher King*, "Cinema Summaries," C.C. October 11.

I must admit that I very seldom read *Calvinist Contact* because it really does not draw my interest, with the exception of maybe one or two articles. Furthermore, I hardly ever read "Cinema Summaries" because a person confessing to be a Christian is in Christ Jesus and should have no further desire to know the contents of worldly entertainment, such as have been described in this movie review.

Why? Because they are the things of this world. Rather a person should seek the things which are of heaven above. See Colossians 3: 2: "Set your minds on things above, not on earthly things." As the Apostle Paul instructs in Romans 12:2, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind...." NIV. The things of this world are contrary, even an abomination, unto the things of God.

God cares very much what all of us say and do. For that reason, I know that the reading of that review was not by chance but that I was inspired to do so. Before I had come to the end, I knew that what I had read was not edifying for either Christians or non-Christians. Yes I read the whole article; and I was not impressed by it or by Marian Van Til's closing opinion that "This one

qualifies" [as a good movie].

Matter of fact, I became very apprehensive, even hurt that the likes of such was ever published. I also know that we have every right to rebuke such a thought, particularly when I know that the majority of the *Calvinist Contact* readers are of religious background and do not need to be enticed to the things of this world. Satan already does a fine job of that.

His subtle interjection of Christianity in the things of this world deceives many. He also does the same in reverse when it comes to those who belong to The Body of Christ. Through cleverly manipulated changes, he infiltrates the church and God's people with deceit and lies. He is the master, out to deceive all of God's people.

How do you suppose God feels when this review states that the movie "is 'R' rated because of rather frequent use of a particular vulgar word, and because it contains a scene in which Perry undresses and prances exuberant and naked in the moonlight in Central Park." And also that, "The nudity is totally inoffensive; the vulgarity, while probably appropriate to the characters, seems a little overdone." And then to turn around and say, "This one qualifies."? What does God say in his Word, in reference to this viewpoint and the contents of this movie? Read

Colossians 3: 1-17 and I believe that the word of God should spell out to you that entertainment containing the contents as they are described in the first part of this paragraph is considered as unacceptable viewing. For to be entertained by such is rejection of Christ's teaching, only to be filled with the filth of this world. Giving approval to such a film is giving approval to something which is contrary

to the will of God and is in my opinion disrespectful.

I rebuke, not by my authority, but by that of the Lord Jesus, any continuing promotion regarding the things of this world, which are contrary to the teachings found in the Word of God and which are not edifying to those in Christ Jesus our Lord.

Jack Beekma  
Apsley, Ont.

## Children are ignored in church splits

Re: the effect of church separation on our children and young people.

The inevitable approach of church separation in the Christian Reformed Church in 1991 is largely ignoring the profound and devastating impact that action will have on our children. They (our children), for all intents and purposes, are left out in the cold.

All the articles and letters I just read or skimmed in the most recent edition of *Calvinist Contact* (Nov. 1, 1991) were written, without exception, by adults, men and women, "experts," i.e., college professors, church ministers, journalists, etc.

Wouldn't it be refreshing and revealing to hear from young people who work or attend elementary schools, high schools, colleges and universities, both public and Christian?

How about listening to their views of yet another imminent church split? Who knows? Youthful input might increase readership by the young. Perhaps they might add some humour to all these dour and deadly serious theological debates by us adults.

In retro-spect not much has changed since 1944 when I, as a young boy, was only allowed to listen to grown-ups heatedly debating church matters in a

smoky room before being sent off to bed. I had to keep quiet because I was only a child. It would have been considered impertinent if I had even dared ask a question. "Children should be seen and not heard." Right? Wrong!

Are we adults afraid of being embarrassed by our children if we gave them the opportunity to speak? Remember the story of the Emperor's New Clothes and the little boy in the crowd?

From the Bible we know that Christ had a very high opinion of children, in contrast to the opinions of his disciples, adult men. Read Matt. 18: 4; "Therefore whoever humbles himself like a child is the greatest in the Kingdom of Heaven."

Perhaps the gulf that often exists between children and adults, especially in the approach to faith matters, has tragically contributed to the present division in the CRC.

May God forgive us adults for often being such poor role models. Thank God that reconciliation is never too late, if we, both young and old, truly believe that Christ is our only Hope and perfect Saviour.

Henry Lammers  
St. Catharines, Ont.

## Agrees with 'circle theory'

Your "circle theory" in response to Al Bezuyn's letter (C.C., Oct. 25) struck a responsive chord in my heart. When I read Al's letter I felt uneasy. You were given a tall order and by grace you met it.

Thank you for your strong encouraging way. When I pointed out

your response to our kids, they also rejoiced in your Christian courage and good humour.

Keep up the good fight with your beautiful gift of writing.

Joanne Paas  
Burlington, Ont.



Marian den Boer

## Like the Lilies



## Life with a dog

Not too long after baby Amanda was born, we acquired Rascal. Our household was complete: five kids and a dog. But all was not sunshine and roses. Rascal was making this homemaker extremely grumpy.

I suppose he was just living up to his name. We should have called him Sleepy or Gentleman. I didn't hate him, exactly. He did have big, loveable, brown eyes — much like my husband's — and he was ever so friendly. He would knock you over asking for a pat on the head. If he had been someone else's pet I might have liked him just fine — I simply resented his changing the dynamics of our household.

I could overlook the few hundred dollars we spent on his fence, his needles his neutering, his several types of dog food (he wouldn't eat our first two choices) and his leash, which he broke within a week. And it's not that I had to feed Rascal or walk him or clean up after him. As she promised, Angela did that.

## Unenlightening conversation

My role became to remind her to do these things. I seemed to be limiting my conversation with Angela to: "When are you going to walk the dog....feed the dog....clean up the crap?" This was not my idea of enlightening conversation. It bordered on nagging.

My main complaint was that Rascal took over the back yard. Little kids were afraid to play there. In pre-Rascal days, five-year-old Michelle's little friends would visit every day. From the kitchen window I could watch them on the swing set, at the playhouse or in the sandbox.

Now I never saw Michelle or her friends. They were usually in someone else's back yard.

Instead, I could watch Rascal chewing on sandbox toys, tearing my clothes off the line or digging holes in the grass. Or I might spend my time attempting to clean the deck — it was always covered in muddy paw prints. Actually, there was no real need to clean the deck as we never sat there anymore, anyway. We sat on the front porch. It was just too difficult to enjoy a mug of coffee with Rascal nuzzling up.

## Death sentence?

I got into the habit of taking a vote at the dinner table: "who wants to get rid of Rascal?" I usually did this after the dog had personally wronged one of his fans. In the beginning it was me versus the rest of the family, but slowly they began to see things my way.

Paul came on side after Rascal chewed up his favourite squirt gun.

Alison decided she'd had enough when she'd been reduced to tears one too many times. Alison saw it as her duty to visit with Rascal at least once a day, out of pure pity. Of course he loved her for it, knocked her down and licked her face. She couldn't take it anymore.

Marty wanted the dog gone after Rascal unwound the garden hose and began eating it.

Pretty soon everyone was with me except Angela, who had kept her room tidy for months just to get a pet; and baby Amanda who didn't vote.

Then one fine day, Angela admitted she was tired of being dragged around the neighbourhood chasing squirrels. She finally voted to end Rascal's stay with us. I kissed her.

Rascal went back to the SPCA.

Now I hate to admit this, but I miss him. We all do. The way Angela sees it, "At least we still have baby Amanda."

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.



## Good reputation of denomination helped

**Dianne Bergsma**  
St. Catharines, Ont.

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# Church

Marian Van Til, page editor

## North American Protestant leaders meet with KGB and Gorbachev

Bert Witvoet (with news release from BTGH)

PALOS HEIGHTS, Ill. — Dr. Joel Nederhood described his recent encounter with Russian leaders in such notorious places as the Lubianka prison as “historic.” Nederhood is the director of ministries for the Back to God Hour of the Christian Reformed Church and was part of an North American Protestant delegation that met with influential political and cultural leaders of the Soviet Union during the week of October 28 to November 5.

The group of 19 evangelical leaders making the trip had been invited to the Soviet Union to discuss the dissemination of moral and spiritual values. In issuing the invitation, the Soviets had written: “In the difficult, often agonizing transitional period that our country is experiencing in moving from that of a totalitarian system to parliamentarianism, a market economy and an open society, spiritual and moral values acquire a great, if not paramount, significance in their ability to guarantee us against confrontation, civil conflicts, the erosion of moral foundations and the lowering of standards.”

It was the Back to God Hour Russian-language speaker Mikhail Morgulis who had arranged for the visit. All delegates were chosen by a Soviet government committee with the help of Morgulis for their contribution to the spiritual revitalization of the

Soviet people.

### Much information was exchanged

The group met with representatives from *Pravda*, the official publication of the government. “We met in a large room where the editor-in-chief talked to us. We told him what we were doing,” said Nederhood. “We told him that our organizations bring the message that Christ redeems individual lives but also that Christ restores various aspects of social life.” The meeting, typical of other meetings to follow, lasted two and a half hours. A lot of information was exchanged.

The group met with 30 members of the Supreme Soviet, among whom was Konstantin Lubenchenko, the president of the Supreme Soviet and a friend of Mikhail Morgulis. They also sat down for dinner and a lengthy discussion with the Ukrainian “presence” in Moscow. “It’s hard to put a proper label to the official representation of this republic since its status is evolving,” says Nederhood.

### He cried twice

One of the most dramatic meetings occurred in the head office of the formerly dreaded Soviet secret police, the KGB. The office is housed in the former Lubianka prison. The evangelical leaders raised the issue of repentance after such a long history of oppression by the KGB.

General Nikolai Stolyarov, the vice-president of the KGB,

spoke about the play *Repentance* which had made such an impact in the Soviet Union a few years ago. He indicated that *perestroika* was an expression of a repentant spirit.

“It was very moving to hear him speak,” said Nederhood. “He cried twice in his life, he told us, once when his mother died and again this evening.”

The group also met with representatives of the Academy of Social Science. They made an agreement in principle to establish an institute of religion and democracy as part of the academy. Kent Hill, the executive director of the Washington-based Institute of Religion and Democracy, will help organize this attempt. Another group of school curriculum writers indicated that they wanted to introduce biblical material into their public school curriculum material.

### Inspired by scriptures

A further highlight of the week-long visit was a meeting with Soviet President Mikhail Gorbachev. It took place on Monday morning, Nov. 4, at 11:05 a.m., just before Gorbachev was to meet with the presidents of the Soviet republics.

Nederhood addressed the president, telling him that the group was praying for him and reminding him of the faith of his mother. “I talked about the need of full religious liberty,” says Nederhood, and of the need to allow Protestants to operate freely.” Nederhood

made his remarks against the background of political pressure being brought to bear on Protestants and Roman Catholics by the Russian Orthodox Church.

“Gorbachev looked very relaxed and healthy,” says Nederhood. “The Soviet leader told us that he was not a believer but that he got a lot of inspiration from the Bible and the Koran. The reference to the Koran was not translated by the official translator, but Russian speaking members took note of it.”

The group prayed with Gorbachev at the end of the 40-minute meeting. The Soviet leader later referred to the meeting with the evangelical leaders when he met with the presidents of the republics. He expressed the hope that the same spirit might prevail.

### A first since 1054

The only non-American member of the delegation was Canadian Ron Nikkel, president of Prison Fellowship International. “But we did tell everyone that we represented a Canadian and American constituency,” says Nederhood.

What made the week-long series of meetings even more historic was the fact that this was the first time ever that Russian leaders had official talks with Protestant leaders, says Nederhood. The Orthodox Church has dominated the religious scene in Russia since the split of 1054 between the eastern Orthodox Church and the western Roman

Catholic Church.

At the moment tensions between the Orthodox Church on the one hand and the Roman Catholic Church and Protestant churches on the other hand are growing, says Nederhood.

### Spiritual reawakening

“It’s a new day in the Soviet Union,” says the ebullient Morgulis, who was born and raised in Ukraine. “These Christian leaders will play a vital role in helping to model a new Soviet Union — a Soviet Union which is no longer officially communist but whose people retain a communist mentality. These leaders will seek to support the Soviet people to bring about a change in that mentality, to reawaken them spiritually.”

The Back to God Hour hopes to play a large part in helping to bring about that change. On Nov. 1, 1991, its Russian language programming began airing weekly on Soviet National Radio and once every two weeks on Soviet National Television (see C.C. Nov. 1, p. 7).

This is the first time in the history of the Soviet Union that any Christian broadcast from the West has been transmitted via Soviet National Radio and/or Television. The historic contracts were negotiated and signed by Morgulis during his recent visit to the USSR.

## New churches are better alternative for new believers in Soviet Union

Dan Wooding

GARDEN GROVE, Calif. — There are going to have to be thousands of new churches set up in the Soviet Union, as the old ones are “too rigid” to handle the tens of thousands of new converts that are coming to Christ there each month. There are also not enough churches across the vast country.

That’s the view of Siberian-born Andrei Voth who has just returned to Australia from another visit to his former homeland. He heads up Mission USSR and ASSIST Australia.

“The present church structures have some difficulties handling the new converts,” said Voth, 35, who was born in Prokopievsk, Siberia, and is the son of a church planter who spent a total of nine years in the Gulag for his Christian activities. “They are much too rigid.”

Voth explained that during the years of repression, there were two distinct groups of Protestants — the registered

and unregistered believers in almost every denomination. “The registered churches believed that they should obey the authorities as instructed in Romans 13 and allowed the government to run their churches. But the unregistered churches believed that the Communist state was separate from the church and they would have nothing to do with it,” said Voth.

“They believed that the KGB and the registered churches were working hand-in-hand and so they would just stay underground. Those that were caught or spotted for their Christian activities paid a terrible price in prison camps and many died. “Now that the limits of the government are disappearing, the Christians don’t know what they do. Many don’t know how to handle the freedom.”

Even sadder, said Voth, is that many believers are now looking to emigrate to the West. “They are so occupied with their immigration that

they have missed the point. They now have freedom and they are not taking advantage of it. That’s probably the way that Satan has used to paralyze the church in the Soviet Union. The German-speakers dream of going to Germany and the Russians to the USA or Australia.”

### Traditionalism kills

Voth said that many Christians in the Soviet Union have become locked into many strict “laws.” He explained: “Worship in Russia is two hours long. There has to be three to four preachers. The men sit on one side of the church and the women, with the children, on the other. They sing sitting, but pray only standing or kneeling. For some Christians it is vanity for a man to wear a tie or a watch, or even a wedding ring. And the women have to wear scarves, never cut their hair and never wear trousers.”

So it is easy to understand why, when a young person

becomes a Christian these days, they get into difficulties, not understanding all the rules and regulations of long-established churches. “They are also not really made welcome,” he said. “especially if they wear modern clothes.”

“The answer is for thousands of new contemporary churches to be set up across what was the Soviet Union. This new era marks a new era also for the Church and it has to demonstrate that it is a living church and all the changes of politics gives them an opportunity to blossom. I believe the old structures will just whither away.”

### Rejects colonialism

He warned, however, of Western Christians moving into the Soviet Union and trying to “duplicate what we have here.” Voth said, “We have to encourage them to worship God within their own culture. We shouldn’t have the attitude of colonialists. We

shouldn’t feel we are the Big Daddy and we have the whole truth and, because we know all the principles, we need to teach them to them. There has to be an attitude of fellowship and understanding. “We must not see the Soviet Union as a new toy for Western Christians to play with.”

He visited a kindergarten just 30 miles from Chernobyl. “These children live in a ghost town where a few adults live,” he said. “Most people have left because of the radiation. I have ‘adopted’ this kindergarten and help to provide medicines, toys, children’s Bibles as well as a VCR and Christian videos for them. I am praying that now someone will be raised up to go and share the Gospel message with these wonderful children.”

*Dan Wooding is a British journalist now living in Southern California where he is the Founder and International Director of ASSIST (Aid to Special Saints in Strategic Times).*



## Billy Graham reaches largest North American audience ever

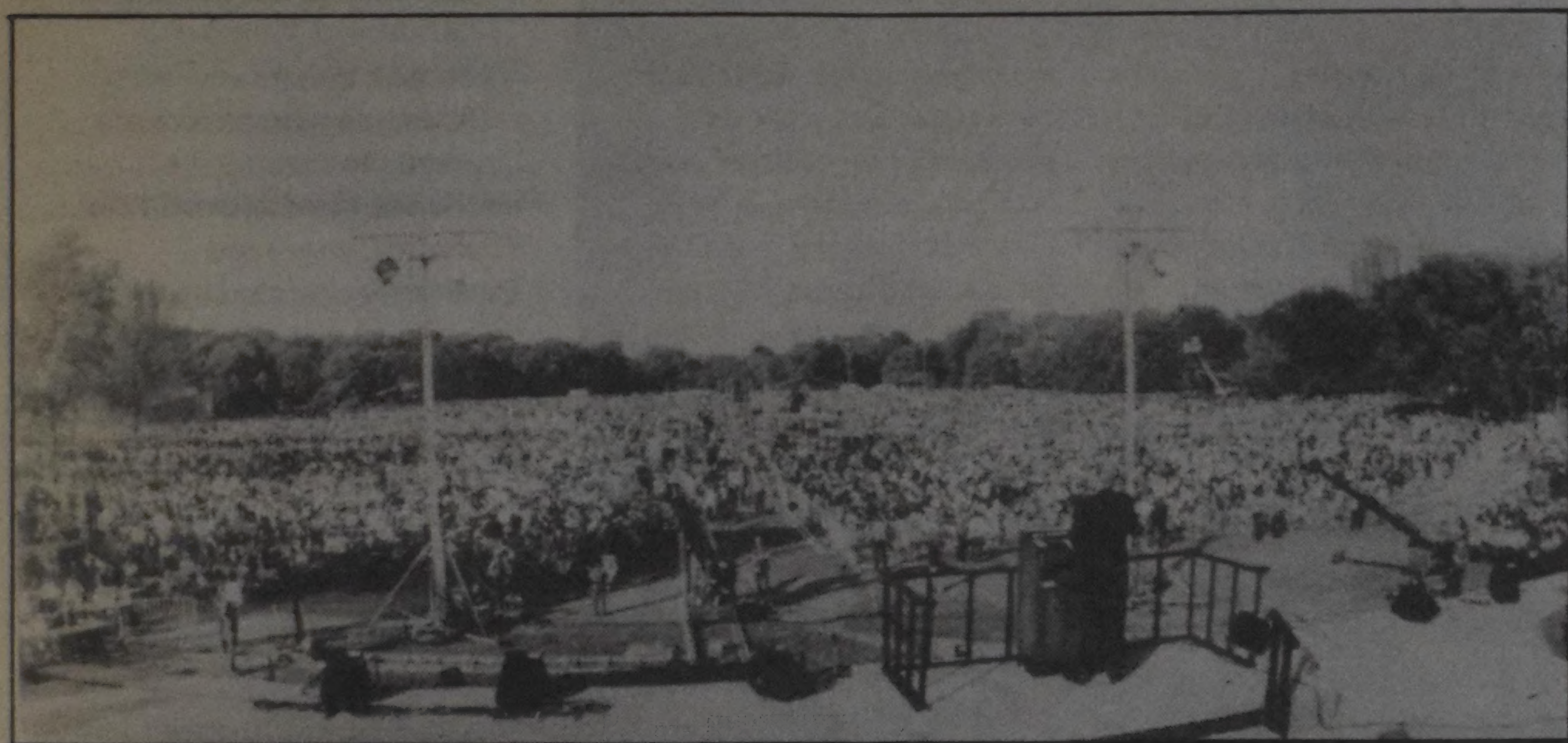


Photo: Billy Graham Evangelistic Association

NEW YORK, N.Y. (BGEA) — Evangelist Billy Graham spoke words of hope to 250,000 New Yorkers in late September who had gathered on a sunny afternoon at the Great Lawn in Central Park. Preaching from John 3:16, "FOR GOD SO LOVED THE WORLD," Mr. Graham said, "There is one thing I want you to take from the park when you leave here today; it is this: GOD LOVES YOU AND IS INTERESTED IN YOU."

New York City Mayor David Dinkins gave Graham a special welcome from the platform saying, "This is the largest multicultural revival meeting

the world has ever seen." Reporters described the crowd as a mixture of white, black, Hispanic, Asian American and a surprising number of teenagers and young people.

Graham said he wanted to bring the city together in a new way as a Judeo-Christian witness and to promote racial unity. "Our social problems are basically moral and spiritual problems, and moral problems require a religious solution," Graham said. "Some ask, 'Why has God abandoned us?' God has not abandoned us, we have abandoned Him."

## World Pentecostal meeting calls for unity and evangelism

BRIGHTON, Eng. (REC) — In July some 3,000 delegates from 115 countries gathered for a meeting of world charismatic Christians in Brighton, England. The conference was convened by a group of charismatics organized for world evangelism. The chair of the international consultation, Anglican Canon Michael Harper, said that Pentecostals and charismatics have always been evangelistic, but have not always had a global vision.

Participants at the conference included Roman Catholics, Protestant, Orthodox, Pentecostal and independent charismatics. Harper called for a "non-

aggression pact" among these groups. The participants heard pleas from several for unity and deeper co-operation in evangelism.

American Pentecostal leader Vinson Synan called the conference historic because it represented all the streams of charismatic Christians. Nevertheless, some stayed away from the consultation because of the variety of groups present.

Along with the consultation on unity and mission, a group of charismatic theologians were also meeting. Organizers expect a permanent theological organization to result from the meeting.

## MCC reconsiders relief programs

WINNIPEG, Man. — Mennonite Central Committee (MCC) has been called on to meet many important needs in Canada — there are over 80 programs, representing 25 to 30 different kinds of services, operated or supported by MCC in Canada today. But how can this agency — or any relief agency — know which services it should get involved with? And once it does, how can it end its involvement with them?

Those are the kinds of questions that face MCC. In response, the agency has adopted a new policy which sets guidelines for the way it will begin and end involvement in programs.

The guidelines say that MCC can consider beginning a program only when there is a need and when it has something unique to offer. Other considerations include asking whether MCC's involvement is the most effective way to address the need; if the program will empower people, as opposed to creating dependencies; and if there is support in the Mennonite and Brethren in Christ churches for this kind of service.

"We don't want to use scarce resources to do things that people are already doing, or

where we are not equipped to respond," says Ed Barkman, co-ordinator of MCC's Canadian Programs.

Beginning a program is easy, Barkman says — ending involvement in one can be hard. Over time a constituency is built up who may see discontinuation as a sign of disinterest in their need or lack of support for their cause.

In order to prevent misunderstandings, the new policy states that before a new program is launched, there should be a clear understanding of its intended life-span, as well as its objectives and approaches. "It's almost impossible to make decisions about whether or not to continue a program if we are not clear about what it was intended to do," Barkman says.

He adds that the guidelines will be especially helpful now that MCC in Canada has affirmed its traditional commitment to send overseas the majority of the funds donated to MCC's general account. This decision will require the agency to reduce or amalgamate some of the programs operated by MCC Canada and the provincial MCC organizations.

## Word and Spirit

understand  
follow embrace  
read hear in  
experience

se trust heed  
know obey  
d listen feel  
ow embrace



Andrew Kuyvenhoven

## Election is love without beginning and end

The Bible teaches that God chose us as his children long before we knew him as our Father.

Since this teaching is difficult and scary, we tend to skip the topic or simplify it. Many Calvinist (Reformed and Presbyterian) preachers skip it and Arminians simplify it.

Arminians are the followers of the Dutchman Arminius whose teachings were condemned in the *Canons of Dort*. Arminianism has survived in the form in which John Wesley taught it. It is the "free-will" teaching that pervades all contemporary evangelical churches.

Ken Taylor is the man who produced the *Living Bible*, an enormously successful paraphrase (not a translation) of the Scriptures. Perhaps you know it as the "Reach Out" Bible, an illustrated edition of Campus Life Magazine. We used to get the church name imprinted on these New Testaments and distribute copies to church contracts. When our children were teenagers, *this* was their Bible. So, I am not knocking the great work of Ken Taylor or of other fellow evangelicals, though I am about to criticize their Arminian faults.

Romans 8: 29 reads in the New International Version: "For those God foreknew he also predestined to be conformed to the likeness of his Son...." The *Living Bible* simplifies that as follows: "From the very beginning God decided that those who came to him — and all along he knew who would — should become like his Son...."

"God foreknew" he explains as "God knew all along who would come to him." God knew beforehand what we would do, he says. God did not choose us out of sovereign grace, as Calvinists call it, but he chose us because he knew we would make the right decision and accept Jesus as our Saviour. Ken Taylor sees it exactly as Arminius taught it: God's election is based on foreseen faith. But that's the opposite of what Paul is saying in Rom. 8: 29.

Paul says that God set his love on us before

we did anything. Certainly, he did not choose us because we had done or would do the right thing. God foreknew *us*, and not merely something about us.

### To know is to love

"To know" and "to love" are very close in the Bible. "This is eternal life that they may know you" (John 17: 3). Knowing each other implies a deep relationship: "Formerly when you did not know God.... but now that you know God, or rather are known by God...." (Gal. 4: 8, 9). "To know" is also one of the biblical words for having sexual intercourse: "He knew her not until...." (Matt. 1: 25).

"Those whom God foreknew" are the people on whom he set his love before — yes, before what? Before times eternal, or before the beginning, or before we were born. And then he also set our destiny: to grow up looking like his Son Jesus. It is God's knowing-beforehand, his destiny-setting from eternity, which explains what is happening to us now. We love him because he loved us. We know him because we are known to him. But don't turn it around and teach that he knows us and loves us because we chose to seek him and love him.

Election is a happy mystery which Calvinists may not turn into a scary secret and Arminians may not explain away. You will never know why God loved you, called you, justified you, promised to glorify you. It's certainly not because you were so lovable and God-fearing and making the right choices. Recently a fellow who had been married for 50 years said rather humbly, "Actually, it's a miracle that she loved me all this time."

You and I must say it often: actually it's a miracle, a wonderful mystery that — always and forever — you loved us, dear Lord!

Andrew Kuyvenhoven is pastor of the Bethel Christian Reformed Church, Waterdown, Ont.



## Visit to a village in Mexico

Reflected in your dark eyes  
my own  
peering questioning.

Severed from our Canadian culture  
for three days  
we feel abandoned  
to be left alone  
in this village  
handicapped  
without the local tongue  
to bridge the gap  
between your world  
and ours.

Graciousness  
is a universal tongue.

Your unconditional acceptance  
of our family  
and the understanding  
that we would accept you  
in the same way  
gave us the common ground  
to build  
a beginning foundation  
of friendship.

A metamorphosis occurred  
when I began to see  
with your Yautepec eyes  
instead of my Alberta ones  
your home  
your streets  
and surroundings  
your relationships

the frugal dwelling  
transformed into a hearth and home  
the gentling cloak of nature  
blossoming bougainvillea  
and tulipan trees  
draped over neighbours' fences  
and corrugated roofs  
in a gesture of grace.



Children of Yautepec:  
"A metamorphosis occurred  
when I began to see with your  
Yautepec eyes...."

All photos:  
courtesy Linda Siebenga

### A Local Interpreter

"Jesus" a local youth  
shared a meal  
at your friend, Lucio's.

He had some of the words  
of both countries  
to mediate  
between our broken attempts  
at communication.

He would appear  
in different times and places  
later  
when we needed him.

With words  
we could begin  
to share ideas.

"The other Jesus"  
he said  
"would have fit right in  
to Yautepec.  
He came  
to live  
with people  
like us.

And what does poor mean?  
We are happy  
and enjoy our family  
and friends.  
That is what is important!"

Little by little  
we became aware  
of another dimension  
in the village

a shadow army  
of people  
fighting for the basic  
rights of humanity —  
to have some choices  
some hand in the affairs  
that shape their destiny.

The words of Jesus  
if not translated  
into action  
are misunderstood.

### Silver Sights

Full moon spilling over  
the Mexican countryside  
washing  
the ragged skyline  
of the city

illuminating  
the treacherous trenches  
through the rocky street  
for water pipelines

sliding over  
the corrugated roofs  
graced with day-old  
tortillas  
tomorrow's chicken feed  
full moon spilling  
generously  
freely

Silver veins  
streak underground  
mined  
bought  
sold  
bartered  
and  
taxed  
The cold silver shine  
valued in the marketplace  
only for those  
with something to trade.



Jesus (pronounced "hay-zuse"), the  
interpreter, and two of his friends share  
breakfast with their guests from Alberta:  
Jack, Jason and Linda Siebenga:  
"The other Jesus... would have fit right in  
in Yautepec...."

Discovering an ancient land:  
**poetry by Linda  
Siebenga**



## Washed and Pressed

Women washing clothes  
on the rocks at the river  
the thin stream shared

Draped garments drying  
on nearby bushes  
heavy to carry home  
wet

The fortunate ones  
with flags of clothes  
on lines in their yards  
scrubbing and rinsing  
in a square concrete sink  
with washboard bottom

Wringing out the soaking  
heavy shirts, socks, sheets  
jeans, towels and underwear  
for six or seven people

Emerging from their dirt-floor  
dwellings with fresh creases  
in their slacks clean  
crisp pressed blouses

to dissolve into the city workforce  
cherishing an iron  
that we often try to avoid.

## Historical Overtones

What heavy vibrations of history  
still cling  
to the creases of the culture

the very fabric falls  
in folds of fear  
and obligation

bred in the sun-worshipping  
Aztecs  
whose pyramids against a hot blue sky  
have overtones  
of coming up  
out of Egypt

House of bondage  
where youth were sacrificed  
in bloody ceremonies  
to appease the Sun-god  
and insure his return  
each morning

Pierce native people  
conquered by strong Spaniards  
who tried to erase  
the Aztec mind  
destroy  
their pagan monuments  
introducing instead  
a generation of religious abusers  
who skimmed the profit  
from the poor  
to pay for gold-plated cathedrals  
monuments of penance paid  
for imperfection.



**Aztecs**

Ruins of an Aztec temple:  
"who were these Aztecs  
so fierce, so intense...  
chasing a phantom...  
demanding the blood of  
neighbouring tribes...?"

Who were these Aztecs  
so fierce  
so intense?  
Chasing a phantom  
of night  
the hounds and jaguars  
that pursued the sun  
after its setting  
demanding the blood  
of neighbouring tribes  
to satisfy the sun  
-god.

Justifying the death deeds  
with reminders  
that all people needed  
the life  
that the sun  
gives.

Shadow culture  
they called themselves  
a chosen people  
But unlike Yahweh's chosen race  
fear was the driving factor  
with no overtones of compassion  
or shades of love.



"These cows are a symbol of hope, donated by Christian Farmers Federation members in Alberta, tended by local people who had begun to despair...."



Mural in the palace of Cortes, Cuernavaca: "Fierce native people conquered by strong Spaniards who tried to erase the Aztec mind...."

## Left Hanging

Jesus  
we saw you hanging  
in the cathedrals

the riches of the country  
gold plating  
covering the walls  
angels  
and apostles  
around you.

How does it feel  
to be so misrepresented?

You came for the poor  
the downtrodden  
and these were the ones  
they exploited  
to pay  
for a building  
to house the body  
of Christ.

Did they ever know  
what it meant to be  
the Body of Christ?  
Sometimes burned  
if they did not pay  
to the church  
they had no freedom  
to choose you  
to learn of your love

from heartless priests  
with one hand  
on their consciences  
and the other  
in their pockets.

They inherited  
a tradition of fear

performing the appropriate  
rituals and salutations  
to avoid condemnation

not knowing  
the compassion  
of your love  
that you came  
to bind up  
the brokenhearted  
to set captives free.

## Shadow Army

These cows are a symbol of hope  
donated by Christian Farmers Federation members in Alberta  
tended by local people  
who had begun to despair  
that no matter how hard they tried  
they still could not feed their families.  
They have begun to work co-operatively  
to develop a sense of solidarity  
with those in other villages  
because they can see a chance of helping themselves.  
They are fighting poverty  
and government oppression  
with the inner weapon  
of self-confidence  
that they can succeed  
when they work together  
when someone cares enough to listen to them  
to stand beside them  
to encourage them.  
They carry now  
a torch of hope  
this shadow army.



# Mission

## Two Canadian students win African experience



Photo: World Vision

Dana Grant (left), 16, and Brittan Fell (right), 18, help a Masai woman with the task of fetching water at the site of a World Vision project in Kenya.

MISSISSAUGA, Ont. (WVC) — "Now that I have met Africa's poorest people, I can see the world more realistically," says Brittan Fell, 18, of New Glasgow, N.S. "While many lack the basic

physical necessities of life I could still see the richness of their culture."

As two of Canada's top fundraisers in World Vision Canada's 1991 "30-Hour Famine," Brittan and 16-year-

old Dana Grant of Unionville, Ont., gained the opportunity to witness some of the world's greatest suffering firsthand. The experience has changed both their lives.

By going without food for 30

hours last February, 87,000 people across Canada — mostly students — were encouraged to identify with hungry children around the world. In the process they raised \$1.8 million for World Vision's relief and development projects. Brittan and Dana raised the most money collected by any high school student in their respective provinces.

The agency aims to raise \$2.4 million during Famine '92, to take place on Feb. 21 and 22, 1992. Participants gain an opportunity to learn about the root causes and solutions of Third World poverty. Once again two Canadian teens will, like Dana and Brittan, travel to a Third World country and see development principles put into practice.

### Food isn't the only answer

"The North American perspective is that food is the answer," Dana comments. "Well that solves the problem today, but not in a week or a month. World Vision is

investing in the people's future so that they can have money to buy a cow or some land, which lets them continue to provide food for their families."

Brittan and Dana competed in an essay-writing contest with eight other provincial finalists. The grand prize — two plane tickets donated by Safna Travel of Mississauga, Ont. — enabled them to spend 17 days touring World Vision operations in Kenya, including a Somali refugee camp, a Masai development project and a child sponsorship project.

They have now returned home, Dana to start Grade 11 and Brittan to enter her first year of art school in Halifax.

"I would really like to go back and do something more to help," says Dana. "During our visit to the refugee camp we went out of it for lunch and went for a swim in the ocean, then returned to the camp. It was so hard — that we could remove ourselves from the situation but the refugees could not."

## Brothers and sisters in Christ suffering because of international debt

William Janzen

*This article was first addressed to Mennonites but has relevance for Reformed Christians — and indeed, all Christians — as well.*

OTTAWA, Ont. — Why should we Christians care about international debt? One reason is that our brothers and sisters in Christ are suffering as a result of it.

The Bible says that "when one part of the body suffers, the whole body suffers" (I Cor. 12: 26). Millions of the world's Christians live in countries which are experiencing serious

hardship because of international debt — the money they owe to Western countries and banks.

To a large extent, the debt problem is not the fault of these low-income countries. In the late 1970s lending bodies in high income countries such as Canada offered loans to poorer countries at very generous terms. Early in the 1980s, the

terms changed. High income countries now worked to get inflation down and to finance swelling deficits which, in the U.S., had been caused in large part by increased defence spending. As a result, "real" interest rates on loans given to poorer countries were suddenly very high.

At the same time because of policy changes by high-income countries, poorer countries faced lower prices for their exports, making it even more difficult for them to raise the money to pay off the loans.

The result has been a decade of serious human hardship in many low-income countries. Much of the easily-borrowed money was used by governments in these countries for projects which had little value for ordinary people. In some countries, large amounts were siphoned off by elites for their own private purposes.

### Their austerity means our gain

But it is the ordinary people who have to bear the burden of paying off the loans. At the insistence of the International Monetary Fund and other lending bodies, low-income countries have adopted austerity measures to save money so that they can pay back the loans. They have made drastic cuts in education, health care and other social spending. Much of their productive capacity, including

their land, is being used not for domestic purposes — such as feeding their own people — but for export to high income countries like Canada, so that they can earn money to repay their debts.

As a result, while Western nations pat themselves on the back for giving aid to developing countries, in fact there is an annual net flow of \$50 billion from these poor nations to the rich countries as payment on the interest on these loans.

The implications of this transfer of money from the poor to the rich includes lack of development and economic and social regression. In the words of Nobel Peace Prize winner Adolfo Perez Esquivel, the condition of Latin America's 100 million street children is a "direct consequence of an economic policy implemented by the North. The children of the third world are, to a large extent, defenceless victims of the blinkered attitudes and economic cynicism of the North."

There is no shortage of ideas about how to solve the international debt crisis. What is needed is commitment and effort by high-income countries. The cost to these countries would be modest and the collective effort small in comparison to that mounted on behalf of Kuwait earlier this year. Canada has taken some

positive steps by forgiving the debt of some countries. But Christians should urge the government to do more.

Jesus told a parable about a slave who had been forgiven a great debt by a King, but who then refused to forgive a small debt owed to him by another slave. When the King heard about it, he summoned him and said "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have mercy on your fellow slave, as I had mercy on you?" (Matt. 18: 23-35).

Although times are difficult in Canada today, our economy has been spared financial collapse, unlike many poor nations of the world. Are we like the wicked slave who, after having received mercy, refuse to show mercy to others? We can ease the burden of the world's poor by, as a nation, forgiving the debt which crushes them so mercilessly.

*William Janzen is director of the Mennonite Central Committee's Ottawa Office. In October he sent a letter on MCC's behalf to Finance Minister Don Mazankowski, urging him to adopt debt reduction strategies outlined a year ago by the House of Commons Standing Committee on External Affairs and International Trade.*

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## Building 'rigid tents' in Labrador has joys, sorrows

Gerhard Pries

DAVIS INLET, Labrador — Drip, drip, drip. For some it's the call of the rooster, but for Burton Boryen it's the sounds of dripping coffee that signals the beginning of another day. It's 5:00 a.m. and he is making plans for another day of construction training in this northern Canadian village. Davis Inlet is the second most northerly community on North America's east coast and Broyen, from Winnipeg, and his wife, Ellen, from Sweden, are here on a Mennonite Central Committee (MCC) assignment to assist the Innu men of the community in housing construction.

For some Innu, these homes or "rigid tents" are the sign of

an easier life. "Before we had to fend for ourselves," they say. "We had to move our camp to find the animals. We had to walk long distances. It was a hard life."

For others, however, these are the paramount instruments of forced assimilation. They realize that the frame houses they now live in spell the immediate destruction of their culture — their way of life. They know also that it was the church and government that coerced them into these houses. It was not their choice.

For almost 25 years, the aboriginal people of Davis Inlet, known as Innu, have lived in the houses built for them by the Canadian government. Previously, they

lived a semi-nomadic life in family groups, a life of dependence on the land. The effect of settlement into communities has been near ethnocide.

The Innu are now engaged in a struggle to find respect and self-worth in the context of complete social upheaval. What self-respect is there for a man who can no longer hunt, but must depend on government support to provide for his family? What self-respect is there for a woman who no longer has to skin the caribou, gather spruce boughs for the tent floor and teach her children? As they become accustomed to life in a community, they recognize that they will never regain all

that they have lost. But they also recognize that they must take control of their own future.

Knowing that they will always be living in "rigid tents," the men are not content to allow the government to do it all for them. They are determined to learn skills so that they can build locally appropriate housing as well as find employment.

The Boryens walk with fear and trembling into this situation of assisting people to build that which has caused so much pain. Yet they go ahead with the construction training because now they are walking in the direction set by the Innu people themselves rather than by others.

The Boryens have lived in Davis Inlet for over three years now. In that time they have been engaged in an interchange of life-skills. They have learned to cut firewood, to find good ice-fishing spots, to show respect to a climate that won't have it any other way, and to drink tea, Innu style. Their Innu friends, meanwhile, have learned how to swing a hammer, read blueprints, build beautiful log buildings and to drink coffee, Swedish style.

Together, they have learned to enjoy friendships in a cross-cultural setting. Each gives what they have and together they have what they give.

*Gerhard Pries is co-director of MCC's program in Labrador. He lives in Happy Valley/Goose Bay.*

## Institut Farel feeling Canada's economic crunch

Marian Van Til

CHARNY, Quebec — Institut Farel, a Reformed seminary in Quebec partially supported by the Christian Reformed Church, is not exempt from feeling the financial pinch of the Canada-wide recession.

The Institut describes its goal as being "dedicated to the promotion of a biblical, vibrant and thoughtful Christianity in French Canada." Its "greatest desire is that the Gospel of Jesus Christ might transform lives and culture and that both church and seminary might grow in size and faithfulness." But that can't be done without attention to day-to-day needs — like money, for example.

Based on past performance, anticipated revenues for 1991 were estimated at \$140,000, with the forecast of a balanced budget. But by the beginning of October only \$65,000 had come in after a marked decline in giving during July, August and September. If that trend continues, says J.G. Zoellner, the institute's academic director, revenues for the year won't exceed \$90,000, forcing cuts in important but "not absolutely necessary" areas.

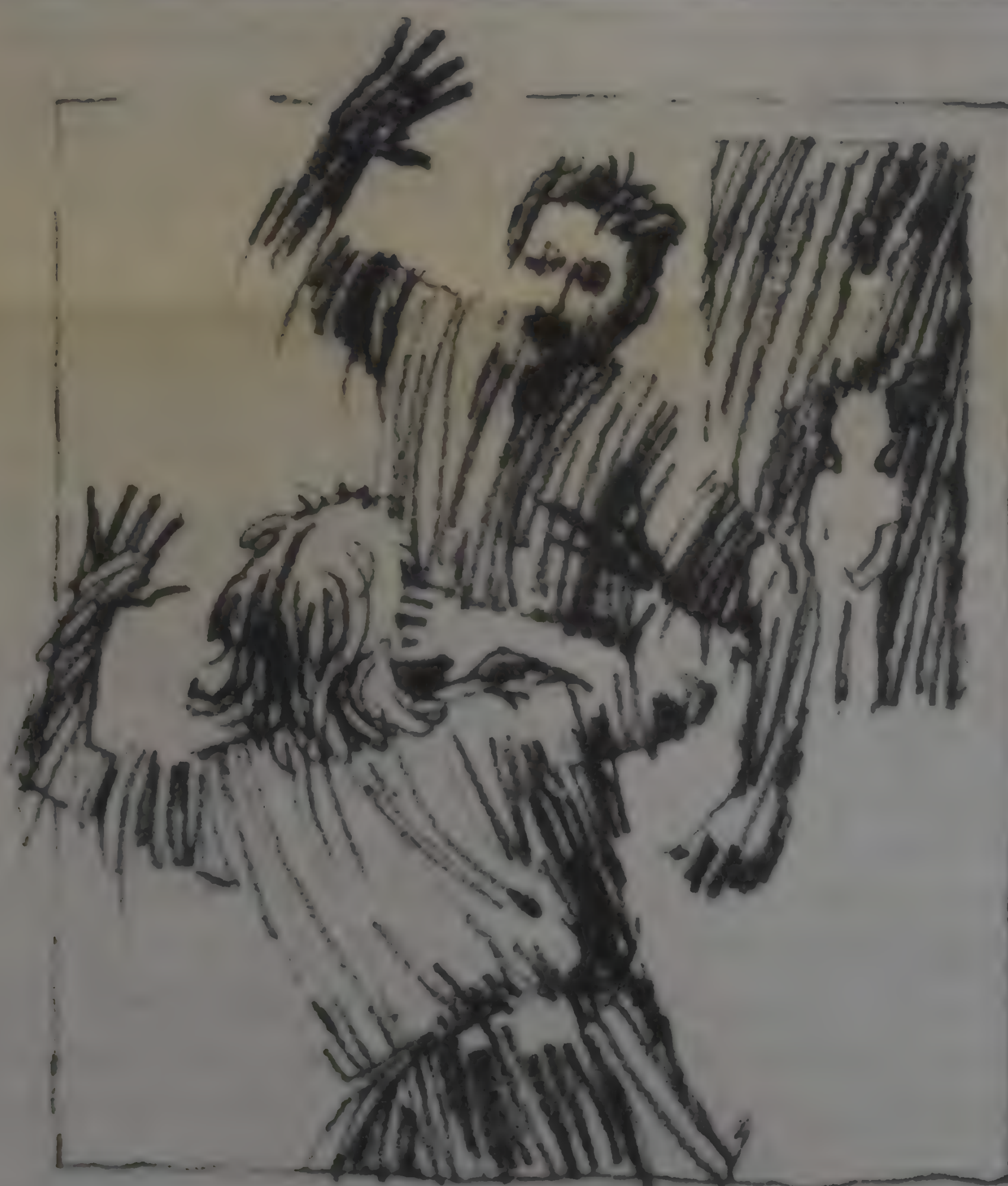
Regardless of what else happens, Institut Farel is committed to maintaining "two essentials," says Zoellner — paying teaching and administrative staff salaries and the mortgage on the building. "We are not discouraged or on the point of 'throwing in the towel,'" Zoellner assured supporters in a letter last month. "To the contrary, our God is great, his Gospel is glorious and the needs in Quebec are pressing. We will, by his grace, continue to persevere, learning to be content in all situations and trusting that he will use the mission of Institut Farel in the advancement of his Kingdom."

Institut Farel has 18 students this year, including five who are studying in the bachelor of theology program. The majority of the

student body are from Quebec; the rest come from French-speaking countries in other parts of the world. In addition to its regular academic year

program, the institute conducts summer courses and a fall theology conference. This fall's conference attracted 38 people with the theme "War

and Faith," and was an examination of Christian perspectives on participation in armed conflict.




Because wife assault usually happens at home, people tend to think of it as a family affair. But wife assault is not a private matter. **It is a crime.**

As a community we should all be concerned.

For emergency assistance or referral, call the Wife Assault Helpline, listed in the white pages of your telephone directory or call the police.

Ontario Women's Directorate

 **Ontario**

# WIFE ASSAULT IS AGAINST THE LAW.



## Features

### The lonely new member

**Velva Lorenz**

*As Carol approached the open door she could see the crafts and food on display inside the church hall. She felt apprehensive; it was always difficult to do something for the first time. Then she shook off her misgivings. After all, she and Jim had joined their new church after moving to a town that seemed perfect for their retirement. They wanted to get involved. Carol had signed up to help at the bazaar specifically to meet people. So here was her opportunity. She squared her shoulders and stepped into the hall.*

Later she described the experience to a friend: "when I entered I expected some kind of greeting, as several groups of women stood near the door. But they were deep in conversation and I hesitated to intrude. But I had come there to get acquainted.

"So I stepped up and smiled at them. 'I'm new here,' I said, 'but I have come to lend a helping hand. Is there anything I can do?'"

"Several women looked at me and one said, 'Oh, there's always something to be done.' Then she turned back to her group, apparently dismissing me. I felt foolish and invisible.

"I almost left then, but a small elderly woman standing nearby smiled sympathetically. 'I'm new too,' she said. 'I'll stay with you until we're told what to do.'

"Eventually, we were assigned to pouring coffee and met a few friendly people who made me feel a little better. But I have never felt so lonely and rejected before. It took lots of prayer before I felt comfortable going to that church.

"I've heard of this happening to others but this was my first time," she continued. "Why would people who are part of a Christian congregation behave with such indifference toward newcomers? If you are a recipient of God's love," Carol concluded, "don't you want to share that love rather than withhold it?"

#### Love leaves no room for indifference

Indifference indicates coldness, insensitivity and apathy. Yet, the command that Christ has given us is this: "Whoever loves God must love his brother also" (1 John 4: 21). Indifference and Christian love are completely incompatible.

John praised Gaius for "the work you do for your fellow Christians even when they are strangers. They have spoken to the church here about your love" (3 John 1: 5).

Even church leaders can become so immersed in congregational affairs that they forget the command of love. They may not realize that some of their new members feel lonely, rejected or friendless.

Ed and Linda, upon transferring to a new church, decided to join the choir,

having been part of the one at their former congregation. The choir director ignored them at the first rehearsal, neither welcoming them nor acknowledging their presence. Bewildered and hurt, they were uncertain of what to do.

Only because other choir members were cordial did Ed and Linda remain. But because the choir leader never lost his cold demeanor, Ed and Linda could never quite rid themselves of a nagging doubt about their true welcome into the choir.

#### Enough to send a weak member packing

If you are mature and strong in your faith, you may experience cold responses but overcome them. On the other hand, a chilly response to an unsure member will invariably send him or her reeling. In either case, extending a warm and gracious greeting to newcomers not only makes their introduction to the congregation pleasant, but builds a Christ-like attitude in the congregation as well.

People who cannot handle indifferent treatment often leave the church and, in effect, have their faith further weakened or lost. Had Carol been a young person that day at the bazaar, shy and new in her belief in Christ, she doubts she would have continued in that church.

Congregations should know that many good and practical ways exist to welcome and keep new members.

Certain Sundays can be set aside throughout the year to welcome and acknowledge people. Name tags can be worn by members and special tags pinned on visitors for easy recognition. New members may be assigned to a family or person who takes responsibility for the newcomer's spiritual welfare. This assures, at least for a while, that someone cares.

Greeters before the service can and do provide a welcoming special touch. But if the members believe that greeting duties have been assigned to a chosen few they may be tempted to ignore their own responsibility toward showing kindness to newcomers.

No program will achieve its objective, however, unless each member develops a new attitude toward fellow members in Christ's body. As

personal witnesses to Jesus Christ we are disciples of the Word. God wants us to be mindful of the work he has given us to do. Ask yourself this: How would I feel as a newcomer to a congregation if all I received from fellow members were stony silence and averted glances?

#### Have an ongoing fellowship plan

Congregations should initiate an ongoing fellowship plan to commit the total membership to a warm and personal relationship with newcomers. Use every means available to make people aware of your commitment — home Bible study groups, fellowship meetings, newsletters and announcements from the pulpit.

As participants in such a fellowship program we learn to see more people than those we know, and to seat ourselves near strangers, rather than with friends. We learn how to approach those we have not yet met. We discover the need to become acquainted with the unfamiliar person, to become generous with invitations.

Of course, some people are



too shy or reserved to talk to someone they do not know. But as a minister once asked in a sermon, "What are the barriers that prevent you from speaking a hopeful, decent, truthful and saving word to others?"

All of us must search our own hearts and minds. We who are shy may empathize best with a new member. We understand — vividly — how it feels to stand alone while others talk around us or ignore us. If we consider the feelings of others before ourselves, our

initial reluctance to begin a conversation will disappear.

Paul's words must assume their true meaning: "If one member suffers, all suffer together... Now you are the body of Christ and individually members of it" (1 Cor. 12: 26-27).

We must realize that our lonely members — if they remain lonely — will simply leave.

*Velva Lorenz lives in Stockton, Calif.*

### Handling rejection by looking to Jesus' example

**John Cunningham**

Christ turned away from persons who rejected him. He did not continue to pursue them. When he offered Himself to someone and they would not receive him, he left them alone and offered himself to someone else.

Jesus let us know by his example and by his teaching that we also should leave alone persons who reject us. Once he went into a village where they did not receive him (Luke 9: 54-56). Two of his disciples suggested that he call fire down from heaven and destroy that village. After rebuking those disciples, he and the group went on to another village. Furthermore, when his own people rejected him, he turned to the Gentiles (Rom. 11: 11-15).

Christ also told his disciples that if they went to a city and that city would not accept them, they should shake off the dust of their feet from them as they left the city (Matt. 10: 14, Mark 6: 11, Luke 10: 11). He also instructed that when they went to a certain house to say, "... Peace be to this house. And if the son of peace be

there, your peace shall rest upon it; if not, it shall turn to you again" (Luke 10: 5-6, Matt. 10: 13, KJV).

While following the above instructions may come naturally to some, there are persons who will react in the following wrong ways to rejection. They will either try to pursue the person who is rejecting them and, thus, bring on more rejection; or they will become angry and try to hurt the person who hurt them. Both these ways of dealing with the problem are harmful. A third way to handle the problem is probably worse than the other two: some persons blame themselves, believing they deserve the rejection they are receiving.

There is a story told about a salesman who became frustrated because he was trying desperately to make sales and was getting nowhere. Finally, in his agony, he stopped to analyze what he might be doing wrong. He noticed that 70 per cent of his sales came on his first contact with his customer. Of the other 30 per cent, most of them came on his second attempt but only if the first attempt had shown promise. Nevertheless, the salesman was spending most of his time pursuing customers who kept turning him down. He decided he should spend most of his time approaching new clients and call them only once or, at most, twice. When he started leaving alone

persons who rejected him, his sales improved dramatically.

#### No one is immune

The above scenario can be applied over and over to a variety of situations. Some persons believe they have to be successful at everything they attempt and they keep pursuing that goal — sometimes to their ruin. For such a person to simply turn away from an impossible pursuit is difficult, but it is a skill one needs to master.

Rejection is a normal part of living and no one is immune. However, a lot of us act as though we should be exempt from the problem. Our pride becomes hurt and we tend to handle the situation in unproductive ways.

If one keeps on pursuing rejection, one will find it. Eventually, one will start to feel the anger, low self-esteem, depression and all the other problems that come with rejection. Often we feel we are being rejected because something is wrong with us; and if we can correct what is wrong with us then the other person will accept us. We need to realize that when persons reject us, *they* have a problem. Once we stop chasing after abandonment, we will have less of the problem and our lives will become happier.

*John Cunningham is an electronics communication engineer who lives in Mableton, Georgia.*



## Zondervan publishes controversial story of 'committed Christian' Oliver North

GRAND RAPIDS, Mich. (EP) — The autobiography of Oliver North, a key figure in the Iran-Contra affair, has been published by Zondervan Publishing House, in co-operation with Harper Collins Publishers, its parent company. "Oliver North is a colourful and controversial person," says Scott W. Bolinder, publisher of trade books for Zondervan. "More than that, though, we have come to know him as a deeply committed Christian, active in his church and in home Bible studies. The Christian community will be keenly interested in finally

hearing him tell his story."

Stanley Gundry, general manager of Zondervan, added, "Mr. North is aware of the debate within Christian circles over the ethics of his action in his service to the Commander-in-Chief. In *Under Fire*, he addresses these issues and defends his activities as a Christian in public service where appropriate." North comments that, along with his strong convictions that he correctly carried out his duty to his country, he feels he stumbled at certain ethical crossroads. All charges against North, the target of the longest

special prosecutor's investigation in American history, have been dismissed.



Oliver North

Photo: C.C. files

## Chapel wins architects' 'best building' award

EUREKA SPRINGS, Ark. (EP) — A non-denominational chapel, set in the woods near Eureka Springs, Ark., has been chosen as the best building of the 1980s by the American Institute of Architects. The \$150,000 abstract Gothic cathedral features glass walls open to nature, and was

constructed only of materials that could be carried along a narrow pathway that leads to the site. Designer E. Fay Jones did not want to disturb the trees and birds in the area. The chapel, called Thorncrowne, has become a tourist attraction, drawing hundreds of people a day.

## 'Precious Lord took his hand,' says father of gospel music

ATLANTA, Ga. (EP) — Thomas A. Dorsey, hailed as the father of gospel music, told the story behind the writing of his best-known song, "Precious Lord," in the July/August issue of *American Gospel*. The song was written in 1932, shortly after his wife and new-born baby boy died. He recalled sitting alone at a piano.

"As my fingers began to manipulate over the keys, words began to fall in place on the melody like drops of water falling into the crevices of a rock and then the words,

'Precious Lord, take my hand, lead me on, let me stand. I am tired, I am weak, I am worn. Through the storm, through the night, lead me on to the light. Take my hand, precious Lord.'" Dorsey observed, "The price for 'Precious Lord' was very high. The grief, the sorrow, the loneliness and the uncertainty of the future. But I have been repaid with double indemnity and compound interest."

The song appears in the 1987 edition of the Christian Reformed Church's *Psalter Hymnal*.

REFLEXION



REFLEXION

John Byl

## WWF and the "Gravest Challenge"

Hulk Hogan prayed that he would get rid of the "Undertaker," and the latter wanted to "get rid of the head of Hulkamania." The Undertaker, holding a brass urn in one hand, wanted Hogan's "soul to rest eternally in this vessel." This match was referred to as the "Gravest Challenge."

For those unfamiliar with the WWF (World Wrestling Federation), Hogan has several times been their champion and Hulkamania and the WWF have become almost synonymous. The Undertaker is a more recent addition and is described as "ruthless and cold as ice, ... a ghoulish adversary who sends chills down the spine of his opponents." When he wrestles he wants "to put another soul to rest."

There is something attractive about watching the good guy fight the bad guy and win. Ultimately that is the script for most matches, with an occasional upset to keep people coming back. There is perhaps even something sadistically comical about the names, gestures, use of animals and yelling at each other. But this pretending world of entertainment has some very unsavoury characteristics and characters.

### Who are the 'good guys'?

Some of these wrestlers, as described in *WWF SUPERSTARS VI*, include the "Big Boss Man," who enforces the laws of the ring, a good guy. As a counter there is the Canadian "Mountie." Unfortunately, he seemed to be more selective about the law and the Big Boss Man has taught the Mountie that "police brutality, like crime, doesn't pay" — but in either case, hardly the image we want to portray of police officers.

There is the "Million Dollar Man" who buys everything. In contrast there are the "Bushwackers," a tag team that makes country folk appear to be less than human. This is also exemplified by "Hacksaw Jim Duggan."

There are also national stereotypes such as "Sgt. Slaughter" who apparently "realized that his crusade to destroy everything American was not worth the effort.... Now it

has been reported the sarge is prepared to pay his reparations to the American people for all the wrong that he has done." A bad guy who has ultimately succumbed to the American Way, as if this were the godly way.

There is "Colonel Mustafa," apparently from the Middle East, known to be "ruthless and cruel." Is that the stereotype Middle Easterners want? There is the WWF tag-team champions, Hawk and Animal, called the "Legion of Doom." There is "Irwin R. Schyster," better known as the IRS, or the taxman; you can guess he is not a popular figure.

### Definitely not a sport

The support staff also adds to the entertainment. There are the referees, useless at best. Women managers are used to create an air of chivalry and the announcers try to treat the show as a sport.

Looking through the sports section of the TV guide, I could not find a listing of any wrestling programs — at least the TV guide did not classify this activity as sport. Despite the WWF's own literature which classifies the wrestlers as athletes, they are not really involved in sports.

It is entertainment by steroid-induced wrestlers who legitimize and promote violent solutions to overcoming the bad guy. Though people may find it appealing to watch a bad guy pommelled to the ground — he had it coming — that is hardly the Lord's way of dealing with people.

In addition to the dehumanization that takes place, WWF implies that killing one's opponent is legitimate. Ultimately this type of entertainment is stupid, violent and toying with spiritual forces, all for the sake of money. This is bad entertainment.

The "Gravest Challenge" is to help adults not get involved in this and to provide more caring examples for our children.

John Byl has his physical education at Redwater College, Ancaster, Ont.

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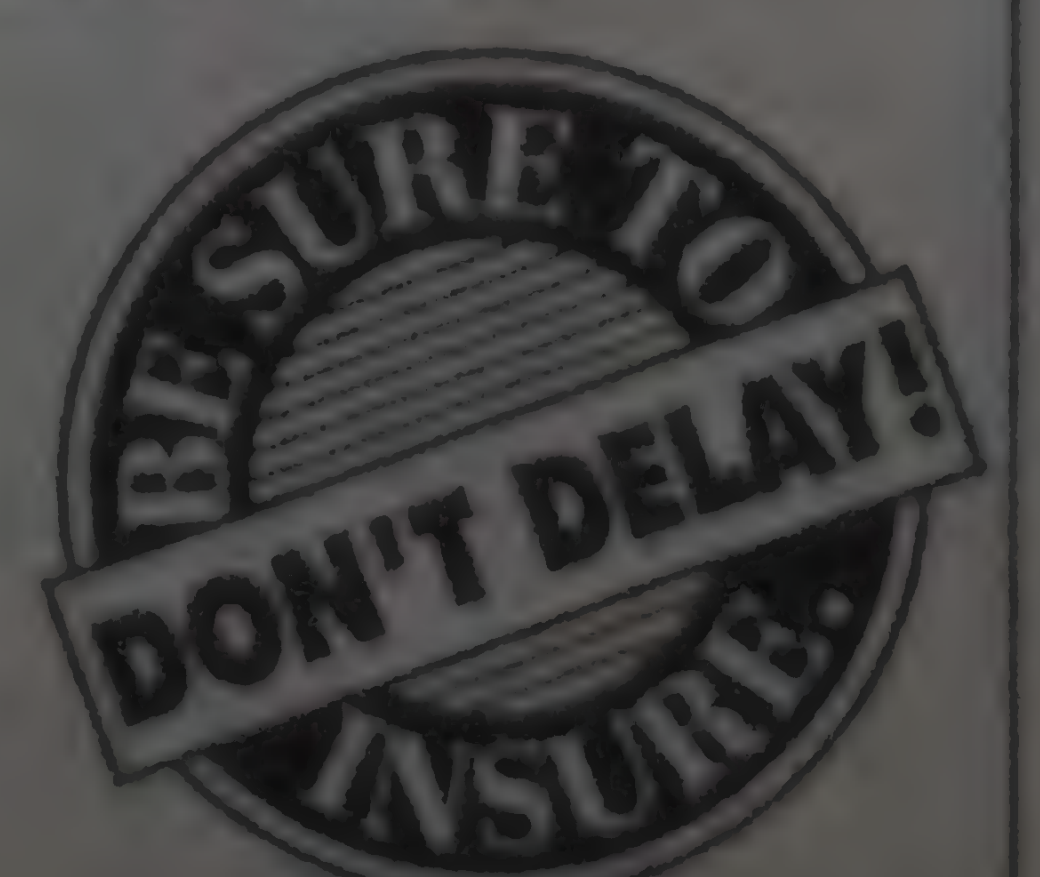


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# Arts

## \$52,000 in prizes to be offered in CBC amateur choirs competition

TORONTO (CBC) — Choral singing is now a more rewarding experience than ever. CBC Radio, in co-operation with the Canada Council, is offering \$52,000 in its ninth National Radio Competition for Amateur Choirs. The 1992 competition will more than double the prize moneys available to successful participating choirs.

Entry forms, outlining rules and regulations, are now available from local CBC stations. They may also be obtained by writing CBC National Radio Competition for Amateur Choirs, Box 500, Station A, Toronto, ON M5W 1E6. Entry deadline is Feb. 7, 1992.

Canada Council has joined forces with the CBC competition. The Canada Council Healey Willan Prize offers \$5,000 to the choir that gives the most convincing performance in terms of musicianship, technique and program. Karen Kieser, head of CBC Radio music, says, "This represents an important collaboration between two national cultural institutions

working together to celebrate the flourishing choral activity across Canada."

### Eight categories

First prizes of \$3,000 and second prizes of \$2,000 will be offered in each of eight categories: Children's, Youth, Mixed, Chamber, Equal Voice, Large, and Ethnic Choirs; Contemporary Music is a class open to all other categories.

Separate prizes will be awarded to male and female choirs in the Equal Voice category. The CBC will also award two \$1,000 special prizes for best performance of a Canadian work. One is for children's or youth choirs, the other for the adult choirs.

Judging begins at the regional semi-finals, with a three-member jury selecting up to two choirs per category to submit to the national level. All the finalists will be broadcast nationally on CBC Stereo's "Choral Concert," and on the French stereo network in the spring of 1992. A five-member national jury will select winners, who will be heard May 17, 1992. The finals will be held

in conjunction with "Podium '92," the biennial conference of the Association of Canadian Choral Conductors, at Wilfrid Laurier University, Waterloo, Ont.

The CBC holds its National Radio Competition for Amateur Choirs every two years to support and encourage the continuing development of choral singing in Canada. The competition also discovers choirs which the CBC may enter in the

international choral competition "Let the Peoples Sing."

### For further information, contact:

Linda Litwack, Publicist,  
CBC Radio  
Toronto (416) 975-6564

Brochures/Choral Queries:  
Helga Reed  
CBC Radio Music  
Toronto (416) 975-6037

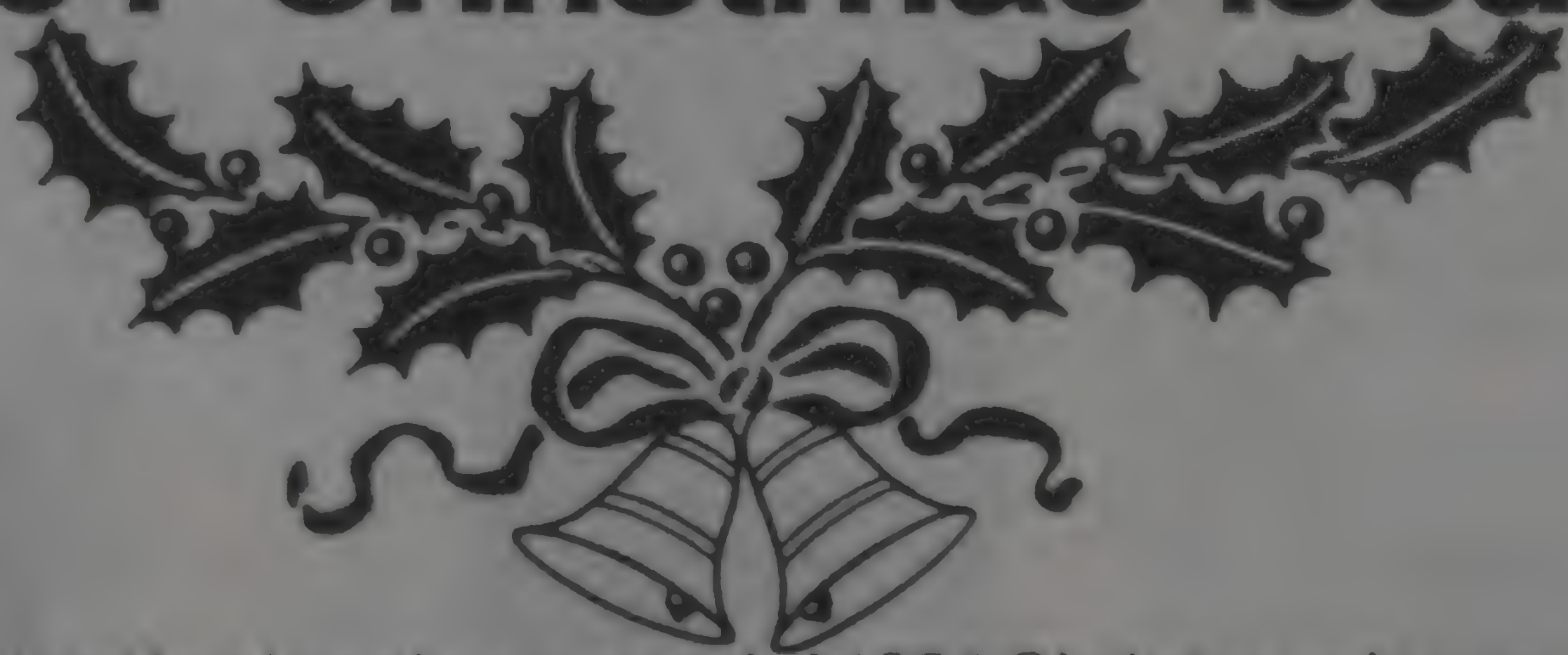


Peter and Marja  
are



*This column is not available due to lack of letters from our readers.*

## Attention: Business Community Insert YOUR message in our special 1991 Christmas issue



Calvinist Contact is planning a special 1991 Christmas issue.

Date of this issue will be **December 6**. It will be mailed to our regular subscribers on **December 3**.

In addition, we plan to distribute 16,000 copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

Your continued support will be greatly appreciated.

**Deadline for advertisements in  
the Christmas issue is November 22!!!**

### COUPON

### Check one

1) Business Card — Size about 3" x 1 3/4"

Cost: \$125 + GST = \$133.75 ☐

2) 1/8 page — Size 5" x 3 1/2"

Cost: \$225 + GST = \$240.75 ☐

3) 1/4 page — Size 5" x 7 1/2"

Cost: \$400 + GST = \$428.00 ☐

4) Half Page — Size 10" x 7 1/2"

Cost: \$700 + GST = \$749.00 ☐

5) Full Page — Size 10" x 15"

Cost: \$1200 + GST = \$1284.00 ☐

6) Sponsorship Advertising ☐

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Calvinist Contact will obtain copy from the organization indicated.

I wish to sponsor an ad for \_\_\_\_\_

This ad should be of the size \_\_\_\_\_ full-page  
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Please enclose your ad copy with this coupon.

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Return by November 22 to: Calvinist Contact  
4-261 Martindale Rd., St. Catharines, ON L2W 1A1  
(Fax: 416-682-8313)



Classified

Classified rates	Anniversaries	Anniversaries	Obituaries	Obituaries
<p>GST Inclusive</p> <p>Births..... \$35.00</p> <p>Marriages &amp; Engagements. \$40.00</p> <p>Anniversaries..... \$45.00</p> <p>2-column anniversaries.... \$90.00</p> <p>Obituaries..... \$45.00</p> <p>Notes of thanks..... \$35.00</p> <p>Birthdays..... \$35.00</p>	<p>1951 November 28 1991</p> <p>"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146: 5). The steadfast love of the Lord never ceaseth; his mercies never come to an end: They are new every morning! Great is your faithfulness, O Lord in the coming celebration, D.V., of the 40th wedding anniversary of our parents and grandparents,</p> <p><b>JOHN and RIEK BOSMAN</b> (nee Kraayenbrink)</p> <p>May God bless you for many years yet in his service! Love and congratulations from:</p> <p>Rita &amp; Eno Vandertil Ed &amp; Tilda Bosman John &amp; Edna Bosman Jack &amp; Jane Bosman Ken &amp; Brenda Bosman Arnold Bosman and 19 grandchildren.</p> <p>Help us celebrate this event on Nov. 30, 1991, D.V., from 2-4 p.m., in the Wallaceburg Chr. Ref. Church, 1308 Elgin St., Wallaceburg, Ont. Best wishes only, please! Home address: R.R. #3, Tupperville, ON N0P 2M0</p>	<p>Ooster Nykerk, Fr. Abbotsford, B.C. 1931 November 26 1991</p> <p>"Casting all your cares upon him for he cares for you" (I Pet. 5: 7). With joy and thankfulness to God, we announce the 60th wedding anniversary of our parents, grandparents, and great-grandparents,</p> <p><b>OSCAR and LEONA VANDER HOEK</b> (nee Huizenga)</p> <p>May God continue to bless you and keep you in his care.</p> <p>Bert &amp; Tina Vander Hoek — Agassiz, B.C. Ed (deceased) &amp; Audrey Vander Hoek — Abbotsford, B.C. Melvin &amp; Della Vander Hoek — Agassiz, B.C. Ted &amp; Willie Vander Hoek — Langley, B.C. Sam &amp; Grace Post — Agassiz, B.C.</p> <p>27 grandchildren and 15 great-grandchildren. Home address: #70 Ebenezer Home, 33433 Marshall Rd., Abbotsford, BC V2S 1K8</p>	<p>Veenwouden, Brampton, Frysiañ. Ont. Dec. 3, 1916 Oct. 25, 1991</p> <p>Out of my bondage, sorrow and night, Jesus, I come, Jesus I come, Into Thy freedom, gladness and light, Jesus, I come to Thee. Out of my sickness into Thy health, Out of my want and into Thy wealth, Out of my sin and into Thy self, Jesus I come to Thee.</p> <p>After much suffering the Lord called home our dear Dad, Heit and Pake in his 75th year.</p> <p><b>JACOB HAMSTRA</b></p> <p>husband of the late Klasiena Hamstra (nee Hofman), who left us Feb. 23, 1991.</p> <p>....His banner over us is love....</p> <p>Father of:</p> <p>Dorothy &amp; Matt Kwantes — Abbotsford, B.C. Cindy, Heather &amp; Tim, James, Diane Hank &amp; Pauline Hamstra — Langley, B.C. Mark, Jake, Jessica Lena &amp; Steve Weber — Huntsville, Ala. Amy &amp; Tom, Sara, Bob Shirley &amp; Dave Kidd — Los Angeles, Calif. Lorna &amp; Payson Frances &amp; Keith Oussoren — Orangeville, Ont. Jeff, Jennifer, Lori, Aaron Agnes &amp; Andy Kramer — London, Ont. Anna, Steffen, Ilse</p> <p>"....driuw my fen tiid yn tiid, en fen ûnrêst yn ûnrêst, det ik rêste mei, Uneinige, yn dy."</p> <p>Correspondence address: A. Kramer—Hamstra, 2457 Dundas St., London, ON N5V 3E1</p>	<p>Joure Hamilton May 22, 1908 Nov. 4, 1991</p> <p>After a serious illness of five months</p> <p><b>GRIETJE (GRACE) WITVOET-DYKSTRA</b></p> <p>died peacefully in the Lord at the home of her daughter Thelma. She was predeceased by her husband Everhardus Witvoet in 1946 in Holland. She is survived by a brother, Fred Dykstra, in Oshawa, and a sister, Pé Wynia-Dykstra, in the Netherlands.</p> <p>In 1950, Grace sold her husband's hairdresser's business and immigrated to Canada with her seven children. The family lived in Bowmanville, Ont., for several years, after which some of them moved to Hamilton.</p> <p>For months before she boarded the "Volendam," she prayed more than she slept, she later told her children. But once she saw the coast of Canada on the horizon, an almost physical burden fell off her and she knew she had made the right decision. The woman who before had never been able to stay in places where she could not see the tower of Joure, was not homesick one day during her 41-year stay in Canada.</p> <p>The last months of her life were characterized by a radiance of gratitude to the Lord. Grace is remembered as a woman of courage, with an unfailing sense of humour and a child-like faith by those who called her "ús Mem" or "Oma."</p> <p>George &amp; Henny (Oldejans) Witvoet — Oshawa Evan, Rhonda &amp; Arnold (Joshua), Michael &amp; Diana (Cara), Brian &amp; Carla, Ian. Lowell &amp; Nell (Van Belle) Witvoet — St. Catharines Eric &amp; Laura, Chris &amp; Cherie (Nathan), Ingrid Thelma &amp; Tom Reitsma — Hamilton Bert &amp; Alice (Oldejans) Witvoet — St. Catharines Ed, Maynard, Marguerite, John, Stephen Rini &amp; Herman Koops — London Luke, Fred, Grace-Ann, Alisa Nell &amp; Kees Vanturenout — Dundas Carl, David Fred &amp; Anne (Lodewijks) Witvoet — Hamilton Kelly, Kristine</p> <p>The funeral was held on Nov. 6, 1991, at 2 p.m. in Immanuel Chr. Ref. Church, Hamilton. Correspondence address: Fred Witvoet, 298 Upper Paradise Rd., Hamilton, ON L9C 5C4</p>
	<p>1956 November 24 1991</p> <p>With thanks to God for his faithfulness, we are happy to celebrate the 35th wedding anniversary of our parents,</p> <p><b>SIDNEY and CLARA KOOISTRA</b> (nee Koopmans)</p> <p>We pray that God will continue to be faithful in the coming years and will bless you both with good health and happiness.</p> <p>With love from your children and grandchildren:</p> <p>Henry &amp; Lauretta Kooistra Ryan, Ashley Grace &amp; Harry Weening Cheryl, Jennifer, Devin, Harris Ed &amp; Cindy Kooistra Amanda, Allison, Joel, Mitchell Teresa Kooistra Marilyn &amp; Doug Vooys Elisha, Jason, Colleen Richard &amp; Emily Kooistra Caitlyn, Alexander Home address: P.O. Box 1716, Bradford, ON L3Z 2B9</p>	<p>Ruinerwold, Dr. Fonthill, Ont. 1936 November 21 1991</p> <p>With thankfulness and praise to God, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p><b>KLAAS and GRIETJE VELD</b> (nee Kok)</p> <p>May God continue to keep you in his care for many more years, is our prayer for you.</p> <p>With love from:</p> <p>Ralph &amp; Helen Veld — York, Ont. Ben &amp; Elly Veld — Burgessville, Ont. Gerrit &amp; Rosina Veld — Welland, Ont. Peter &amp; Jane Van Duyvenvoorde — Beamsville, Ont. Henry &amp; Margaret Veld — Fonthill, Ont. Bert &amp; Margaret Kikkert — Grassie, Ont.</p> <p>22 grandchildren and six great-grandchildren.</p> <p>Friends and relatives are invited to an open house at Grace Chr. Ref. Church, South Pelham Rd., Welland, Ont., on Friday, Nov. 22, 1991, from 2-4 p.m. Home address: 5 Hillcrest Place, Fonthill, ON L0S 1E0</p>		
	<p>Dordrecht, Z.H. Barrie, Ont. 1931 1991</p> <p>With praise and thankfulness to our Lord we will be celebrating the 60th wedding anniversary of</p> <p><b>DIRK and CORNELIA VAN DALEN</b></p> <p>on Monday, Nov. 18, 1991.</p> <p>It is our prayer to our Lord, to continue to keep and bless them in his tender loving care. We thank you for being our Mom and Dad.</p> <p>With much love from all your children, grandchildren and great-grandchildren.</p> <p><i>'k Will U, o God! mijn dank betalen, U prijzen in mijn avondlied; Het zonlicht moge neder dalen, Maar Gij, mijn Licht begeeft mij niet; Gij woudt mij met Uw gunst omringen, Meer dan een vader zorgdet Gij; Gij, milde bron van zegeningen! Zulk een Ontfermer waart Gij mij.</i></p> <p><i>Ik weet, aan wien ik mij vertrouwe, Al wisseien ook dagen nacht; Ik ken de rots, waarop ik bouwe, Hij feilt niet, die Uw heil verwacht. Eens aan den avond van mijn leven, Breng ik, van zorgen strijden moe, Voor elke dag, mij hier gegeven, U hoger, reiner loflied toe.</i></p> <p>Home address: 99 Duckworth St., Barrie, ON L4M 3V9</p>			
	<p>Brantford, Ont. Jarvis, Ont. 1956 November 16 1991</p> <p>With thanksgiving and praise to God, we are happy to announce the 35th wedding anniversary of our parents,</p> <p><b>JAN and HENNY TERSTEEGE</b> (nee Kerssies)</p> <p>May God continue to bless and keep you and give you his peace.</p> <p>With love from:</p> <p>Walter Tersteeghe — Hamilton, Ont. Kevin Richard Tersteeghe — Jarvis, Ont. Home address: R.R. #1, Jarvis, ON N0A 1J0</p>			
		<p><b>Obituaries</b></p> <p>"And whosoever liveth, and believeth in me, shall never die" (John 11: 26). On Monday morning, Oct. 28, 1991, the Lord called to himself in glory, his child,</p> <p><b>META VAN BAREN</b></p> <p>beloved wife of Cornelis Van Baren for 43 years. Lovingly remembered by her children:</p> <p>Alice &amp; Bill Reid — London Cathy Van Baren — Toronto Jeanette &amp; John Collyer — Ottawa Conrad &amp; Michelle Van Baren — Brantford Karen Van Baren — Kitchener Loving grandmother of Andrew, Alex, Elliott, Joshua, Laura and Steven. Home address: C. Van Baren, R.R. #3, Brantford, ON N3T 5L6</p> <p>The Counsel and Congregation of Hebron Chr. Ref. Church, Whitby, Ont., express their Christian sympathy to Mrs. Elisabeth Van Harmelen and family with the passing on to glory of</p> <p><b>JOHN VAN HARMELEN</b></p> <p>We thank the Lord for equipping Rev. Van Harmelen to serve the church of Jesus Christ and in particular during the years 1958-1969, when he served our church. May God bless and comfort Mrs. Van Harmelen and her family.</p>		
			<p><b>Teachers</b></p> <p><b>LEDUC, Alta.: Covenant Chr. School;</b> If you can provide leadership to an innovative and enthusiastic school community, apply for the <b>teaching principalship</b> at Covenant Chr. School in Leduc, Alta. (P-9, 168 students). We are looking for a dedicated, organized, creative team leader for the 1992/93 school year. If you wish to apply or want more information, please contact: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7. Phone (403) 986-8353. Application deadline is January 15, 1992.</p> <p><b>LONDON, Ont.: London District Christian Secondary School</b> requires a <b>French language teacher</b> (part- or full-time), to fill a six-month maternity leave, beginning Jan. 6, 1992. Please send letter of application and resume, by Nov. 15, to Mr. H. Kooy, Principal. c/o LDCSS 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p> <p><b>ORILLIA, Ont.: Orillia Chr. School</b> invites applications for a qualified half time <b>resource teacher</b>, commencing Jan. 20, 1992. Please address inquiries and/or resumes to Mr. George Kamphuis, Principal. Box 862, Orillia, ON L3V 1G6. Phone: (705) 326-0532.</p> <p><b>OSHAWA, Ont.: Immanuel Chr. School,</b> is accepting applications for the position of <b>teaching principal</b>, to commence with the 1992/93 school year. Please direct all inquiries and resumes to: Ann Mars, c/o Immanuel Chr. School, 849 Rossland Rd., West, Oshawa, ON L1H 7K4.</p>	
				<p><b>For Rent</b></p> <p><b>Affordable Florida vacation</b></p> <p>Live in a completely furnished trailer in a cozy park, near attractions in central Florida. Available for two weeks or longer. Just bring your personal items. Starting at \$150 per week. <b>Sunshine RV Rentals, 922 N. Grove St., Eustis, FL 32726, USA.</b> Phone: 1 (904) 589-1323.</p> <p>Share three-bedroom house, downtown St. Catharines. Female preferred. \$300 a month total. Phone 688-1770.</p>
				<p><b>Personal</b></p> <p>Christian lady, looking for gentleman companion, over 52 years of age. Please send response, with picture, to: File #2577 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p>



Events/Classified

Personal	Events	Events	Crossword Puzzle
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NOVEMBER 1991

THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:

BLOM, H.M., worked in Kenya with an International Organisation until 1978 and then left for Canada.

de HAAN, Mw. Y. (formerly married to F. Bronsing), born May 24, 1925 in De Bilt, last known address in the Netherlands: A. Nobelaan 267.

van LIESHOUT, W.M., born April 27, 1927(or 1926), last known address in Canada: General Delivery, Tiger Lilly, Alberta T0G 2G0.

RICKER, Gerardus Amela, born March 30, 1929.

SMITS, J., born November 16, 1926, immigrated to Canada on April 10, 1958.

VUYK-van den BERG, Henriette Geppie Clementine, born April 27, 1947, immigrated to Canada on February 6, 1991.

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Friday, November 15, 1991, at 7:30 p.m. at Knox College Chapel, 59 St. George St., Toronto. Reception to follow.

40th ANNIVERSARY  
CELEBRATION

Christian Reformed Church of Stratford, Ont.

Nov. 30 6:30 p.m. Dinner at the Shakespeare Optimist Hall.

Dec. 1 10 a.m. Celebration service at the church.

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For information call (519) 475-4376.

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McMaster University

Jennifer Harris, Former CPJ adviser

Lynn McDonald, Chair Dept. of Sociology and Anthropology,  
University of Guelph

For more information, feel free to call:

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Miscellaneous

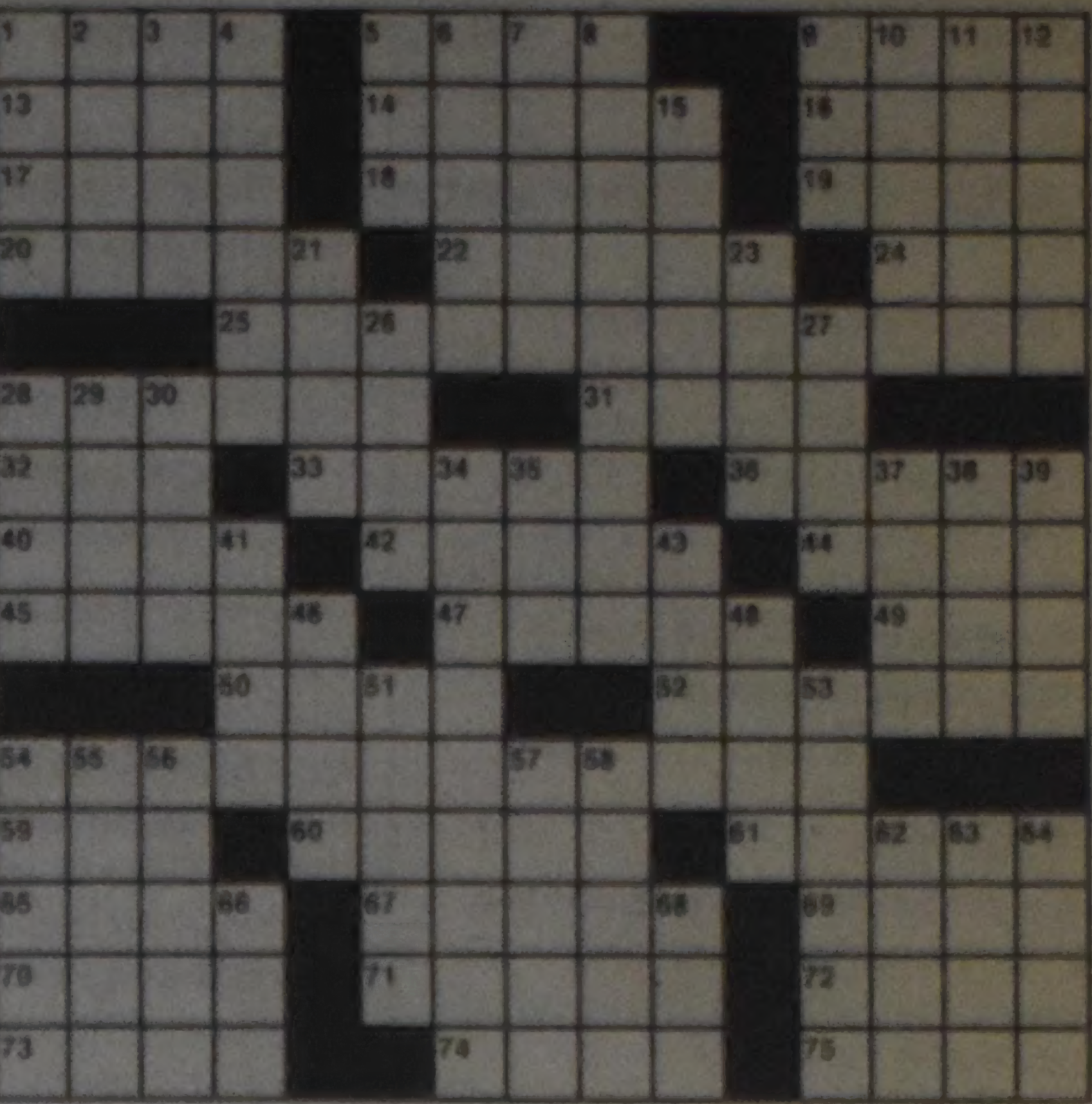
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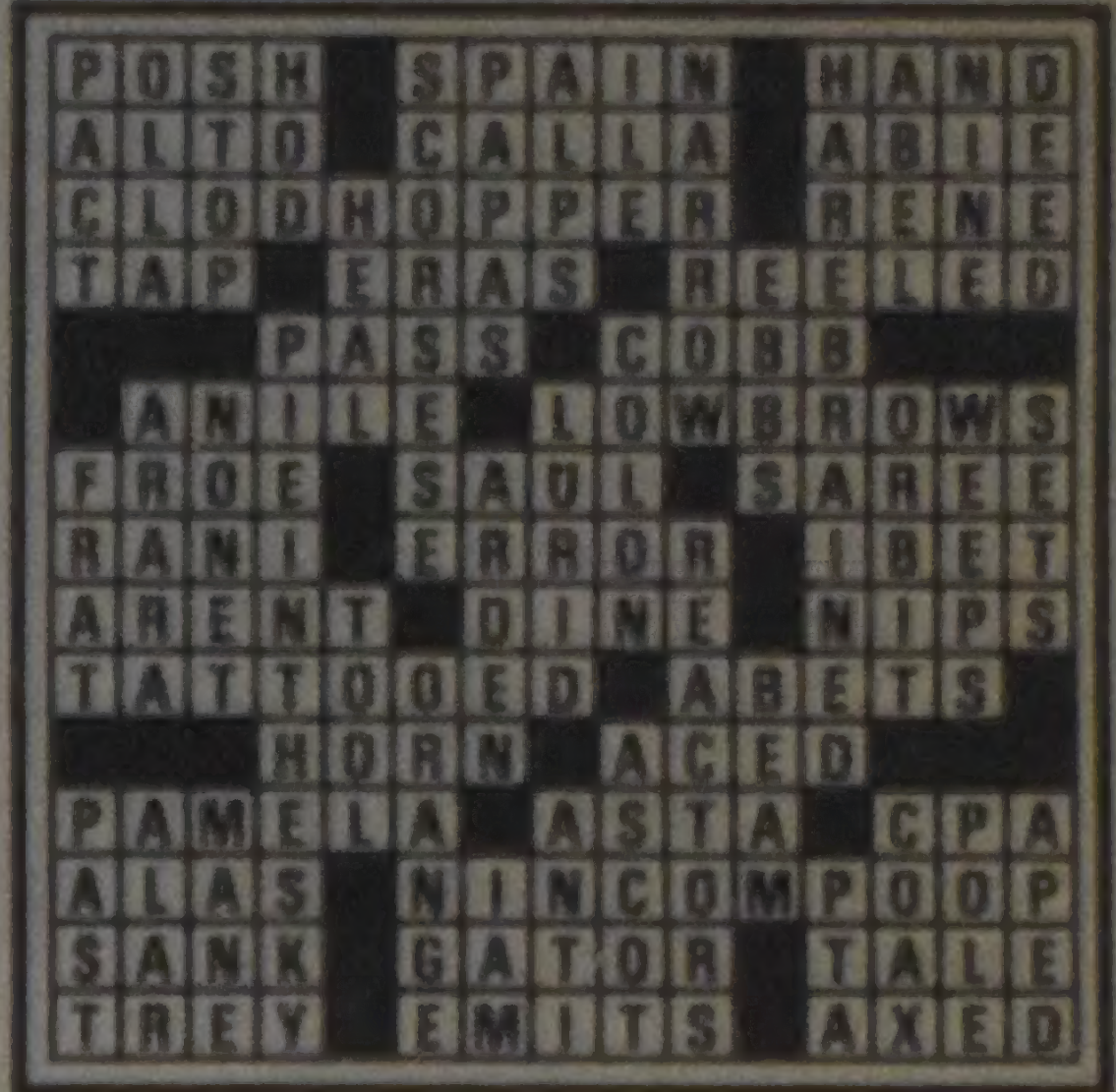
by Craig Schultz

ACROSS  
1 Manhandles  
5 Brogan  
9 Taps lightly  
13 Grandiose tale  
14 Noblemen  
16 Mine entrance  
17 Abounding in natural resources  
18 Hobo  
19 Peruvian city  
20 Camera shots  
22 Toby's kin  
24 Long fish  
25 Woman of the world?  
28 Careful!  
31 Gala event  
32 Notable time  
33 Marshy water  
36 Betrays  
40 Sea bird  
42 Countries  
44 Main part  
45 — with (flavored)  
47 Gave over  
49 Bustle  
50 Of the same class  
52 Family circle member  
54 Seesaw  
59 Metric measure  
60 Money  
61 Wearing kingly attire  
65 Body of knowledge  
67 Blackboard  
69 Bright star  
70 Norse god  
71 Erie's neighbor  
72 Embellish  
73 Want  
74 Part of n.b.  
75 Look at



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Last week's puzzle



DOWN  
1 Lively  
2 Samoan city  
3 Lantern piece  
4 Outline  
5 Movie scene  
6 Strong in flavor  
7 Speak pompously  
8 Cartoon character  
9 Chum  
10 Goodbye  
11 Race official  
12 Uninteresting  
15 Book part  
21 Take up  
23 Turner and Cole  
26 River duck  
27 Abound  
28 Wagers  
29 "Able was I — saw Elba"  
30 City district  
34 Sailing group  
35 "My — and Only"  
37 Jacob's wife  
38 Put a burden on  
39 Arrange compactly  
41 Hotbed  
43 Caused to go  
46 Swordplay  
48 Bambi's mother  
51 Pulverize

53 Right away  
54 Eagle claw  
55 Wear away  
56 Strange  
57 "— Ben Jonson!"  
58 WY range  
62 Bjorn of tennis  
63 Moral badness  
64 Woman of authority  
66 Stop  
68 Chemical ending



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For applications or further inquiries contact:  
Ms. Tena Siebenga  
East Edmonton Christian School  
11515-36 St.  
Edmonton, AB T5W 2A9

## Events

### Calendar of events

Nov. 15	ICS Public Convocation and Inaugural Lecture of Dr. Robert Sweetman, 7:30 p.m., Knox College Chapel, 59 St. George St., Toronto, Ont. Reception follows.	Dec. 2	"Dutch Sing-Song" at 8 p.m., Hebron CRC, Whitby, Ont.
Nov. 15	Back to God Hour Rally, 8 p.m., First CRC, Red Deer, Alta. Speaker: Rev. Juan Boonstra.	Dec. 4	Canadian Chr. Business Federation (formerly RCBPO) dinner evening with Free University's Dr. Bob Goudzwaard. Reception at 6:30 p.m., dinner at 7 p.m. at the Novotel (Huronario & Burnhamthorpe), Mississauga, Ont. For reservations call (416) 524-1203 by Dec. 2, noon.
Nov. 15-16	Toronto Conference on Reformed Theology on the theme: "The Goodness of God." At Knox Presb. Church, 630 Spadina Ave., Toronto, Ont. Speakers: James M. Boice, Ronald N. Gleason and Joel Nederhood. For info. call Richard Van Seters at (416) 477-2266, Fax (416) 477-2268.	Dec. 6 & 13	Bach's "Christmas Oratorio" performed by Symphony Hamilton and the "Mohawk College Singers" (Ronald Greydanus, counter-tenor). Both events at 8 p.m., at Cathedral of Christ The King, Hamilton, Ont. For tickets call (416) 648-2813.
Nov. 16	Annual membership meeting of Salem Chr. Mental Health Assoc. at Redeemer College, Ancaster, Ont. Registration: 9:30 a.m. Speaker: Edward Hagedorn. Lunch is provided.	Dec. 8 & 14	25th annual presentation of Handel's "Messiah" by Chatham's "Laudate Dominum Choir" (Barbara Mavin, director) and organist Dick De Jonge. Dec. 8: 8 p.m., Park St. United Church, Chatham, Ont.; Dec. 14: 8 p.m., Redeemer College, Ancaster, Ont. Proceeds: RC Music Department. For tickets and info. call Harry Roffel at (519) 351-1033.
Nov. 16	Back to God Hour Rally, 8 p.m., Maranatha CRC, Lethbridge, Alta. Speaker: Rev. Juan Boonstra.		
Nov. 18	Christian Festival Concert at 8 p.m. in Roy Thomson Hall, Toronto, Ont. Presented by the Ontario Christian Music Assembly, Andre Knevel and Dirk Out (piano and organ), Etty van der Mei (soprano), the Kooij Sisters, all under the direction of Leendert Kooij. For tickets call (416) 636-9779.		
Nov. 19	Organ concert by Andre Knevel on the new organ of Cathedral of St. Catherine, 67 Church St., St. Catharines, Ont. Starts 8 p.m.		
Nov. 20-Dec. 4	CSS's Adriana Pierik plans to be in the Lower Fraser Valley and Vancouver Island area.		
Nov. 23	Giant bazaar at Calvin Mem. Chr. School, St. Catharines, Ont. Doors open at 10 a.m. Everyone welcome!		
Nov. 23	Organ and choir concert with "Conspirito Choir" (directed by John Kaldewey) and Andre Knevel (organist). At 7:30 p.m., First CRC, Sarnia, Ont.		
Nov. 27-28	18th Annual convention of the Chr. Farmers Fed. of Alberta at the Maria Goretti Community Centre, 11050-90 Street, Edmonton, Alta. For info. call (403) 428-6981 or 421-8382.		
Nov. 30	Choir and organ concert by the OCMA (director Leendert Kooij), with organist Andre Knevel, 8 p.m., St. Thomas Anglican Church, St. Catharines, Ont.		
Nov. 30	Annual Tea & Craft Sale, from 1-4 p.m., at Shalom Manor, Grimsby, Ont. Everyone welcome. For info. call (416) 945-9631.		
Nov. 30	40th anniversary celebration of the CRC, Stratford, Ont. Dinner at 6:30 p.m., Shakespeare Optimist Hall, Stratford, Ont. Celebration service on Dec. 1 at 10 a.m. For info. call (519) 475-4376.		

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Events

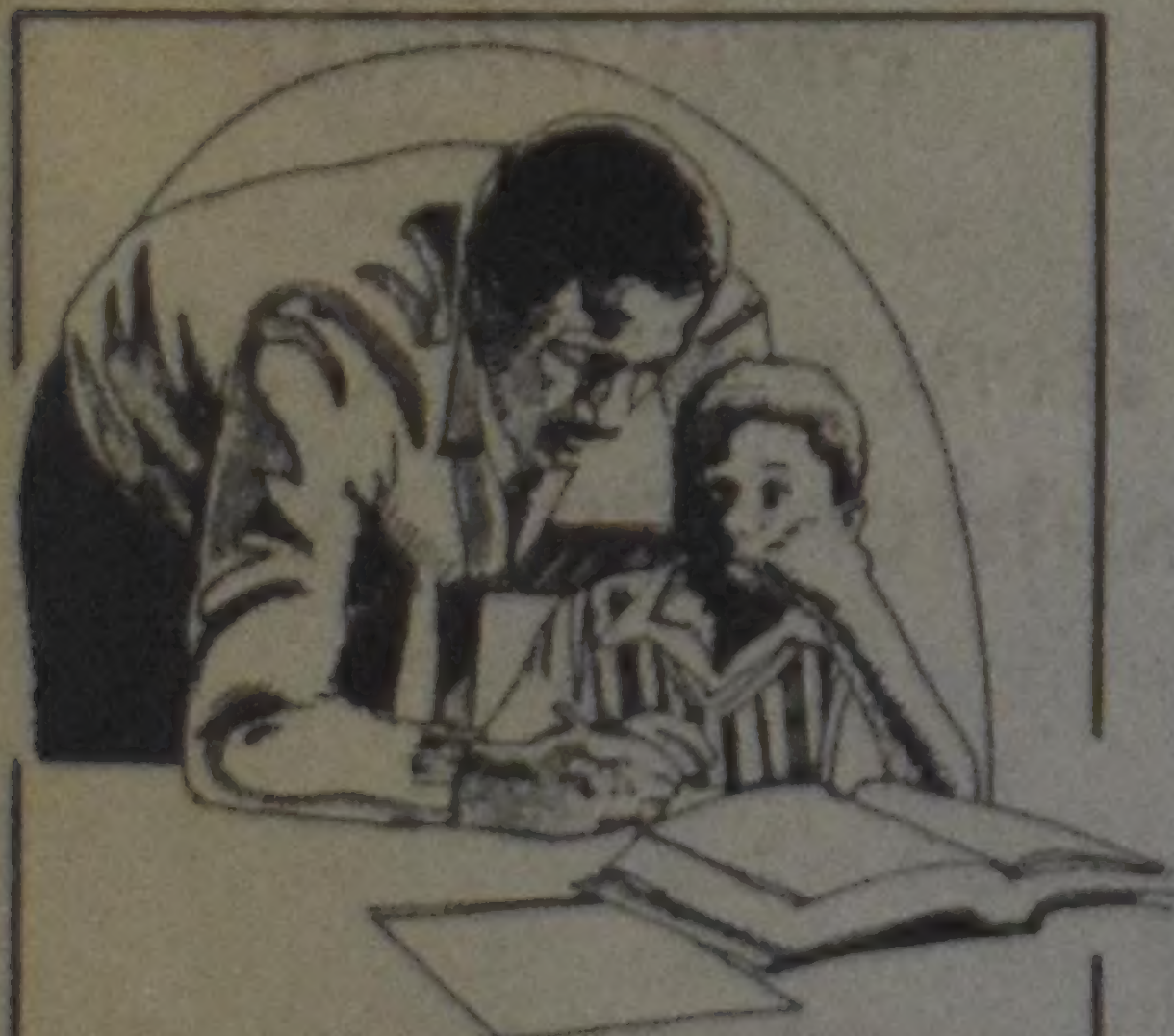
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## The seed that didn't want to sprout

Vivian Bylsma

S. Hi! I'm a seed. What are you?  
F. I used to be a seed. Now I am a flower.  
S. Wow! Can I be a flower?  
F. If that's what you are on the inside. Maybe you are a fruit tree or a vegetable.  
S. Really, how do I find out?  
F. You must be planted in good soil and if you receive the proper water and light your shell will break and your inner potential will grow into a beautiful plant of some kind.  
S. You mean I have to die and become a new creation?  
F. Exactly. But the new creation is better than the old. (2 Cor. 5:17)  
S. But I like myself the way I am. I am a pretty good little seed.  
F. I thought you wanted to be a flower?  
S. If I am a flower, someone will pick me and I will die. If I'm a vegetable, someone will eat me. If I'm a fruit tree someone will prune me. It's all too risky. I just might stay in my shell.  
F. (Matt. 10:31) If you die and become a new creation, you will grow up and bear much fruit. If you stay in your shell you will never bear fruit. It is in dying that we live. (John 12:24)  
S. Can't I live without dying and giving?  
F. No, not if you want to be truly alive and have a productive life.  
S. It's a hard world out there. In here I can just think and worry about myself.  
F. Surely you must find it dark in there.  
S. Yes, but no one sees what I do in the dark. (Is. 29:15) I want to be free to do my own thing and not be restricted like you are.  
F. Are you really free?  
S. Well, I like to think and do what I want. Isn't that freedom? (John 3:19)  
F. Don't your wants control you? (Rom. 7:5)  
S. Well, sometimes I do things that I don't really want to.

F. When different winds blow, what happens to you then?  
S. Well, I have to admit, I don't know where I am going at times. But the winds are hard on you too.  
F. Yes, but when I stand against the winds I become strong and my roots go deeper. (James 1:2,3)  
S. What about all that light? Doesn't it blind you?  
F. No. It is darkness that blinds us. The light makes us see and grow. (Ps. 119:105) (John 1:9; 8:12) (Eph. 5:13)  
S. And all that rain. Aren't you afraid of drowning?  
F. No, the water quenches my thirst and also makes me grow. (John 4:14)  
S. What good does that dirty old earth do?  
F. I put my roots deep in the earth and it gives me stability. My roots also draw all the nutrients from the rich soil to give me abundance of life. (Col. 2:7) (John 6:63) (John 10:10)  
S. Does it hurt to die in the earth?  
F. It is humbling but you will never be truly free until you do. (Rom. 6:7,8)  
S. What must I do?  
F. Just be willing to die to your old self. Let everything go that hinders your growth — things like pride, selfishness, anger, self-righteousness, etc.... Surrender to your new life. Open up your heart and receive. (Rev. 3:20)  
S. I'm afraid.  
F. Don't be. As one who has gone before you, there is nothing to fear. (1 John 4:18)  
S. Hey! I'm going to be a grapevine. Wow! (Matt. 13:37,38)  
F. Your heavenly Father will prune you to bear much fruit. (John 15:2)  
S. Ouch! Yes, that needed to go. Ouch! Okay, that too.  
F. Father knows best.

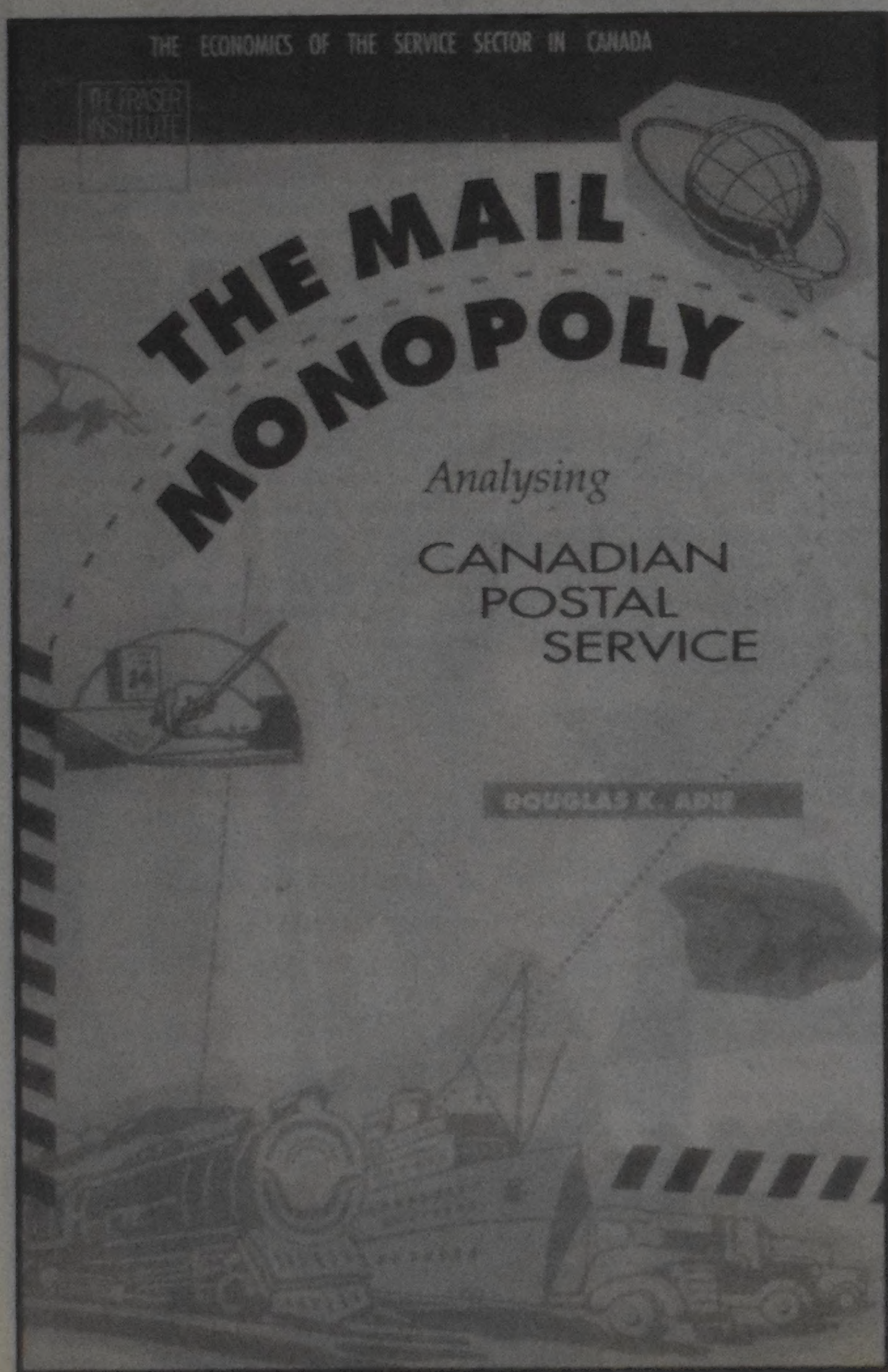
Vivian Bylsma lives in Ottawa.



## Books

Robert VanderVennen, page editor

### Let free enterprise deliver the mail



**The Mail Monopoly:**  
*Analysing Canadian Postal Service*, by Douglas K. Adie.  
Vancouver: The Fraser  
Institute, 1991. ISBN 0-88975-  
132-3. Softcover, 284 pp.,  
\$19.95. Reviewed by Robert  
VanderVennen.

One of Canada's favourite indoor games is to criticize the postal system. We all have our choice horror stories. Can anything be done to improve the system?

Douglas Adie says that the postal system needs to be privatized and its monopoly on first-class mail delivery broken. Then the system would be subject to the accountability and incentives of the bottom line, the lack of which give us the problems we all know about.

Instinctively I recoil from that. But this is the age of privatization. Socialism and government control are out. In fact, polls say that most Canadians would rather have an openly competitive postal system than what we have now.

The author presents the history of the Canadian postal system and analyzes its record of service, labour relations, financial operations and the use of Canada Post as an instrument of social service. He is a Canadian, born in Hamilton, Ontario, and a graduate of McMaster University, now teaching economics at an American University. He has published major studies of the United States Postal Service.

Canada Post has a monopoly on the delivery of first-class mail. The justification for this and the argument for keeping it is that mail delivery performs an important social service. Adie says that private enterprise could do that better; he says the government has better control over public corporations than it has over Crown corporations.

#### Inefficiencies cost \$1.5 billion a year

The monopoly on first-class mail enables Canada Post to raise rates each year. First-class mail generates profits which are ploughed back to other mail on which it loses money. Because it can raise its rates as it does, Canada Post is able to cover its great inefficiencies, which Adie estimates cost \$1.5 billion a year. The incentive for improvement and efficiency is lacking in this kind of sheltering monopoly system, he asserts.

Adie says that first-class mail is not a natural monopoly situation which depends on economies of scale. Mail service is highly labour-intensive and higher volume does not bring down the unit cost.

Postal authorities have been lax in dealing with unions, says Adie, for lack of incentive. He points out that the salaries and benefits of postal employees are one-third higher than salaries for comparable work in private firms.

Lack of efficiency is a major problem. Automatic sorting

hardly affected employee efficiency, a fact that Adie calls "miraculous." Canada Post has a very poor record on innovation and technology. It badly needs the spur of competition. It takes as long today to deliver a letter 500 miles as it did on horseback 200 years ago.

All postal systems in the world are government-owned. But New Zealand may pave the way, as its government says the postal monopoly will change at the end of the current postal agreement.

#### Recent experience with privatization

There is considerable recent experience with privatization. Airlines and telephone companies have recently experienced it, and Canada, and especially England, have made major moves to privatize. There is much privatization going on all over the world, even apart from the new massive privatization in former communist countries. The author shows how this experience can benefit postal privatization. Above all, if privatized, the postal system's monopoly must be broken, he insists. The challenge is to privatize with the support and not the hostility of the interest groups.

Look at what's happening with electronic communications. The fax machine is having a breathtaking effect — in 10 years will most homes have one? Electronic money transfer is more and more eliminating the need for first-class mail.

Well, why not deregulate? As I write this during the "mother of all" postal strikes, Canadians are throwing up their hands and saying that almost anything is better than what we've endured in recent years. The capitalist system has its faults, to be sure, but with safeguards it seems to me to be better than the alternatives.

As a personal postscript, I met Douglas Adie in the 1960s when he was a doctoral student in Chicago and we needed a part-time economics teacher at Trinity Christian College. He was president of the InterVarsity chapter at the University of Chicago, where he studied under Milton Friedman, and had just organized the high-profile debate at Orchestra Hall between Francis Schaeffer and Bishop Pike.

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## Friends of God

Wayne Brouwer

### Mountaintop

"Exalt the Lord our God and worship at his holy mountain,...." (Psalm 99: 9). British mountain-climber George Mallory tried a number of times to win the peak of Mount Everest. In fact, he lost his life in 1924 on those slopes, and debate still rumbles in mountaineering circles as to whether he reached the pinnacle before he died. He's the one who coined the phrase, "Because it is there!" in response to countless questions about why anyone would want to climb a mountain.

#### High places

"Because it is there!" seems to be a pretty fair psychological assessment of human interaction with high places. The ancients set their cities on hilltops to command the advantage in wars of defence. Rich folk have always wanted "a room with a view" and were able to buy the higher ground for their palatial homes. Historically, "high places" were scenes of religious devotion, probably because of their isolation from the busyness of human society and their proximity to the heavens.

Even little children get in on the act. Who, in northern climates, at least, hasn't played "King of the Mountain" in a winter's schoolyard, pushing all comers down icy slopes? There's something powerful about "mountaintop experiences," as we call them: times when we feel "elated" and "elevated" and "ecstatic"; times when we're "flying high"; sitting on top of the world"; "on cloud nine" somewhere there in the heavenlies.

#### Zion

Jerusalem, of course, was located on the slopes of rolling, mountainous hills in central Judea. When David brought the traveling caravan of God's wilderness home into the city, he pitched the tabernacle in the northern suburbs, at the highest elevation. That's where he instructed Solomon to build God's permanent earthly home, the temple, as well. And both of them, powerful as they were in the Middle East, had their own palaces tucked away slightly down the slopes from God's dwelling. It was their firm testimony, declaring to all around them, that the true King in Israel was the Lord God stationed at the heights of Zion.

Mountains no longer carry with them the "religious" significance of earlier races on our planet. Now they are a sportsperson's playground, tamed by skies and snowmobiles. Tunnels and superhighways ease travellers over the rugged places and airplanes make them vanish altogether. The broad, the easy, the plain and the simple beckon us and we do our climbing by way of elevators and escalators. Edward Kasner, renowned topologist at Columbia University for many years, knew more about mountains on paper than nearly anyone else in his day. He vacationed most often in Brussels, claiming that it was a convenient base from which to organize a mountain-climbing expedition to the highest point in Belgium. When people asked him how high that peak was he replied, "Twelve feet above sea level." That was enough of a climb for him. And he has many compatriots in our age.

#### Elevated worship

But true worship of God demands mountains and heights and climbs of significance. Even where I live on the flatlands of southwestern Ontario, worship has an "elevating" dimension to it, being "caught up" like the Apostle Paul described it in II Corinthians 12. "Flat" worship is boring and insignificant. Even where we don't wish the exuberance of hand-clapping, foot-stomping music, we still need to be drawn out of the "depths" of our difficult times and pray for "higher ground." Psalm 99 doesn't so much define theology as it does declare glory. Strong glory, like the shoulders of the mountains. Majestic glory, like the sweeping pinnacles. Firm glory, like the justice that rolls down from heaven, and beckoning glory that calls us to bathe in the cascading waterfalls of God's forgiving and cleansing love.

When I look down from lofty mountain grandeur....  
Then sings my soul, "My God! How great thou art!"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.